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ADDRESS  
TO A  
MEDICAL STUDENT



43. 557



43. 557



**ADDRESS**

**TO**

**A MEDICAL STUDENT.**



*The profits of this little work, if any, will be given to some Medical Charity. Any Medical Student, who is unable to buy a copy of it, may obtain one Gratis by applying to either of the Publishers.*

*Machine*

**· ADDRESS**

**TO**

**A MEDICAL STUDENT.**



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**LONDON,  
RIVINGTONS; CHURCHILL:  
OXFORD, PARKER.**

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**MDCCCXLIII.**

**OXFORD :**  
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TO  
PETER MERE LATHAM, M.D. OXON.,  
PHYSICIAN EXTRAORDINARY TO THE QUEEN,  
AND  
LATE PHYSICIAN OF ST. BARTHOLOMEW'S HOSPITAL,  
AS A SLIGHT TOKEN OF RESPECT  
FOR  
HIS EFFORTS TO PROMOTE A TRUE CHRISTIAN SPIRIT  
AMONG THE YOUNGER MEMBERS OF HIS PROFESSION  
BOTH BY HIS LECTURES AND HIS EXAMPLE.



## PREFACE.

A FEW words will suffice to explain the object of this little book. It was the wish of the authors to present the Medical Student with a plain and simple view of the Profession upon which he is entering, its difficulties and its dangers, no less than its pleasures and advantages; and to remind him by WHOSE aid alone he can be enabled to keep himself unhurt by the temptations which will assail him; and to WHOSE service all his powers both of body and mind are to be dedicated. At the same time, in order to render the work more practically useful, they wished to shew how the principles recommended should be carried out and acted upon in the various scenes in which he will be necessarily placed. This they have endeavoured to do, because (as far as they know,) no book has

yet been written on exactly the same plan as their own; for though there are several which contain much of what they have said, yet these are not easily accessible to the greater number of Medical Students.

If the somewhat unusual length of the Appendix should seem to require any explanation or apology, they have only to say that in some cases they thought it but right and just to point out the passages from which they were conscious of having borrowed some of their ideas, that in others they were pleased at being able to refer to authors of greater note who had entertained the same opinions as themselves, and that in all it seemed better to insert the passages at full length than merely to give the references, because by this means they would be more likely to be read, and thus by their truth and beauty might tempt the Student to go on to read other parts of the works from which they were taken.

To avoid any appearance of deception, they think it right to add that, though for obvious reasons it was deemed unnecessary that more than one person should be represented as offering the

instruction which the work is intended to convey, yet it is in fact the joint work of two friends who have often passed together through most of the different scenes of which it speaks<sup>a</sup>.

Together, therefore, they commend it to those for whom it was written, with an earnest prayer that it may not be to them without its use; beseeching them, that, for all that is contained therein of good they will praise HIM WHO is the Giver of it, and will repay with their prayers those whom HE has chosen for HIS instruments; and hoping also that, though in some points it may seem to be deficient, they will not therefore reject the whole, but will rather strive to profit by such fruit as may be gathered from it.

*Aug. 26, 1843.*

<sup>a</sup> It is also right to say that, besides the two prayers at pp. 50, 61, the paragraph at pp. 70—72. was written by the Medical Student whose *Letter* has been several times quoted in the Appendix.



*By the same Authors.*

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**ADVICE TO A PATIENT IN A HOSPITAL.**

**NO I. ON ENTERING THE HOSPITAL.**

**NO. II. ON LEAVING THE HOSPITAL.**

**London, printed for the Society for Promoting  
Christian Knowledge, 1843.**

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**ADDRESS**  
**TO**  
**A MEDICAL STUDENT.**

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**CHAPTER I.**  
**INTRODUCTION.**

**LUI seul!**  
**LUI partout!**  
**Toujours LUI!**

## INTRODUCTION.

---

MY YOUNG FRIEND,

It is not yet so long since I was a Medical Student like yourself that I should have forgotten my own mixed feelings upon entering the Profession ; my doubts and difficulties in first making up my mind, and then the process (of which the several stages have been so well described by Dr. Latham in his *Lectures*,) by which the interest in medical studies, which was not in me a natural taste, was engendered at first by a mere sense of duty, and still, for a while, by the mere sense of duty kept alive, till presently the quick, curious, restless spirit of science enlivened it, and then it became an excitement, and then a pleasure, and then the deliberate choice of the mind<sup>a</sup>. How well I can remember reading Johnson's Life of the celebrated and pious Boerhaave, and thinking how delightful it must be to be able to cure sick people : for of the long and costly preliminary

<sup>a</sup> See Appendix, Note A.

studies, the "early struggles," the weary days, the disturbed nights, I then knew and cared nothing ; I only thought within myself that of all mortal men surely he who has the power of giving health to his fellow creatures must be the greatest<sup>b</sup>. Then again, my surprise at being told that Paley's *Natural Theology* was not a book of Anatomy, when to me it had been so sickening from its anatomical descriptions that I had been obliged to lay it aside half read ; the dim eyes and the swimming head with which I listened to the details of my first Anatomical Lecture, and looked at a wax model of some of the internal organs, together with the feeling of disappointment and half-despair with which I asked the Professor if he thought all this would wear off in time ; my disgust at the behaviour of my fellow students, when I was first thrown among them in the wards of a London Hospital and in the Dissecting Room ; the sensation of faintness and sickness with which I used to force myself to witness operations,—a sensation which has not yet entirely worn off<sup>c</sup> ; then the

<sup>b</sup> Ἰητρὸς φιλόσοφος ἰσόθεος. (Pseudo-Hippocr. *De Dec. Hab.* tom. i. p. 70. ed. Kühn.)

<sup>c</sup> If any apology may seem to be needed for this confession, I may shield myself under the example of John Hunter, who "turned pale as death whenever he had to use the knife," and Abernethy and Sir Charles Bell, who "could never think of an operation without heart-sickness."—See *Quart. Rev.* No. cxlii. p. 552.

fears and excitement of the Examination, the weariness of the preparation necessary for it, and all a student's joy, thankfulness, and exultation, when it was safely over; the ancient and pious form of words, so simple and so beautiful, in which my medical degree was conferred, reminding me that all our studies, designs, and actions, should tend first to the honour and glory of God and our Lord Jesus Christ, and next to the welfare and safety of our Holy Mother Church and of our neighbour<sup>d</sup>; and lastly, the strange mixture of feelings with which I heard myself for the first time addressed by my new title, as I walked back from the Convocation House;—all these little particulars of my life as a Medical Student are still almost as fresh in my memory as if the years that have passed away since that time were only so many months or weeks.

But I must not forget that it is not about myself that I am going to speak, but of you: as for myself, I can only say that "All those things are passed away like a shadow, and as a post that hasted by<sup>e</sup>;" but still I think that (with God's help,) though gone for ever from *me* (gone, at least, till that Great Day when I shall have to give account of them before the judgment-seat of Christ,) they may be useful to others, and that,

<sup>d</sup> See Appendix, Note B.

<sup>e</sup> Wisd. of Sol. v. 9.



though I cannot undo what is past and so influence my own salvation, I may still by my experience be the instrument in God's hands of warning and helping others on their road to the Bright City. For what has been well said of the Christian Minister's office may be extended in some degree to every one who undertakes to teach others :—  
“The preacher, in speaking of faults and temptations, should not be supposed to have gained his knowledge of them only from the characters of others ; if he be commonly honest, and commonly in earnest, his own heart must have afforded him some of his best lessons. Where indeed can we, any of us, learn so truly the strength of temptation, and man's weakness ; where can we so well have understood the dangers of youth, and the dangers of manhood, as by studying our own souls, and dwelling upon the records of our own experience’?”

I wish, therefore, (with God's help,) to point out to you in this little book some of the especial dangers that beset the younger members of our Profession, such as I have either myself found by sad experience to be most strong, or such as I have observed others to be most exposed to ; and I will try also, while I point out these temptations to your notice, to shew you at the

<sup>†</sup> Arnold's *Sermons Preached in the Chapel of Rugby School*, 12mo. 1833. Sermon. xxii. p. 252.

same time the means by which they may (under God's blessing and assistance,) be avoided or overcome. In doing this I cannot hope to have many new ideas to communicate, nor have I any new duties to enforce. Probably every thing that I shall say has been said by others before me; only, as what suits the taste of one age does not always seem equally palatable to the next, there may possibly be something newer and more inviting in the form in which my few words of advice come before you;—the flowers will be still the same, but the bouquet may seem a fresh one because they are newly arranged<sup>g</sup>.

I shall endeavour, first of all, to help you in the choice of a Profession, and to explain what seem to me to be the only reasons which will justify your embracing that of Medicine; in doing which, I am anxious, not indeed to exaggerate the difficulties you will meet with, but to undeceive you on some points which are often misunderstood, and also to point out to you some difficulties and inconveniences attending the Medical Profession which you may probably not have sufficiently considered. And this I shall do both for *your* sake and for that of the Profession itself: for *your* sake, because I think it is but a false and foolish kindness to hide from a young

<sup>g</sup> See Appendix, Note C.

man the difficulties which his future line of life will bring with it, and thus in fact to suffer him with his eyes shut to take a step all but irrevocable; and for the sake of the Profession, because I would fain see the time when none should enter it but those who have sat down to count the cost<sup>h</sup>, who have put aside all worldly, greedy, ambitious thoughts, and who really believe (after earnest prayer and a due consideration of their own talents and dispositions,) that this is the "state of life unto which it has pleased God to call them." Oh! what a blessed change would soon take place in every Profession if these were the motives by which young men were guided in their choice; if they thought, not in what line of life they might pass their time most comfortably and at their ease, but which would afford them most opportunities of serving God by doing good to man! But perhaps in none would this holy influence be more felt, and in none would its effects be more conspicuous, than in ours. Too long have we been charged with infidelity<sup>i</sup>, avarice, hard-heartedness, and the like sins; and it must be owned that we have given too much occasion for the accusations: but if we did but enter the Profession at first with the single

<sup>h</sup> St. Luke xiv. 28.

<sup>i</sup> "Ubi tres medici, duo athei." (Sir Thomas Browne's *Religio Medici*, p. 1.)

aim of serving God and not ourselves, and if we did but keep this object steadily before our eyes through life; we might then truly believe that the Physician is created by the Lord<sup>k</sup>, and that he is indeed worthy of the honour of being an earthly type of his Heavenly Master, even the Great Physician of Souls.

Supposing, then, that, in the momentous matter of "Choosing a Profession," the aid of the Holy Spirit has been sincerely asked, and abundantly granted; that you really do believe the Medical Profession to be that in which you are most fitted to serve God and man; that you have therefore deliberately chosen this line of life, and are resolved (by the grace of God,) to walk in it as a Christian man should do: supposing all this to be the case, I shall proceed to say a few words on your especial duties in several of the situations in which you will be placed during your life as a Medical Student, such as "The Hospital," "The Dissecting Room," "The Lecture Room," and "The Examination," noticing also some of the principal ways of serving God that are likely to come before you in your "Daily Life."

And in doing this I shall only try to expand and apply to real life the few words which I have taken as the motto for this chapter, "LUI Seul!

<sup>k</sup> Eccles. xxxviii. 1.

LUI Partout! Toujours LUI!" This is in fact my text, and my business is to shew how this one short sentence, if fully realized to your mind, will influence your way of life: and as you may have heard in music an air throughout all its variations still contain in each of them the same tune more or less disguised, and still come back to the same at last; just so in this little book, if you look carefully, you will in every chapter find this same idea more or less plainly drawn out, and that, whatever subject I may have been treating of, however far I may seem for a time to have wandered from my text, whatever little minute things I may have been noticing, still, after all, "the conclusion of the whole matter<sup>1</sup>" is, "LUI Seul! LUI Partout! Toujours LUI!"

*Prayer.*

O EVERLASTING, ever-present Lord, besides Whom there is no God: Give me grace to remember that at all times and in all places Thou art nigh unto me, and let my constant endeavour be to serve and worship Thee alone; through Jesus Christ, our Lord. Amen.

Ecc. xii. 13.

**CHAPTER II.**

**CHOOSING A PROFESSION.**

Ἰητροὺς γὰρ ἀνὴρ πολλῶν ἀντάξιος ἄλλων.

(Homer, *Il.* λ. 514.)

A wise physician, skill'd our wounds to heal,

Is more than armies to the public weal.

(Pope's Homer, *Il.* xi. v. 636.)

Der erhabenste Beruf des Menschen, nach dem Gottesdienst, bleibt doch der, Priester der heiligen Flamme des Lebens und Verwalter der höchsten Gaben Gottes und der geheimsten Kräfte der Natur für das Menschengeschlecht zu sein, das heißt—Arzt zu sein. (Hufeland, *Enchir. Med.* f. 82.)

## CHOOSING A PROFESSION.

---

I NEED not tell you that the Choosing a Profession is one of the most important actions in a young man's life, and one of those in which he most needs the guidance of God's Holy Spirit ; for "undoubtedly it is a solemn deliberation in what line of life God calls upon us to serve Him ; and we know this, that it is beginning with most evil omens, if we enter upon any profession or way of living to which we cannot humbly believe that He has called us\*." But it is not now on the general question of Choosing a Profession that I wish to speak, but on the Medical Profession in particular ; in short, I would try (with God's assistance,) to help you to answer the important question, "Is this the state of life unto which it has pleased Him to call *me* ?" For though in many instances (perhaps in *too* many,) a young man's Profession is chosen entirely by his parents, and he himself

\* Arnold's *Sermons Preached at Rugby*, Sermon. xiii. p. 143.



is scarcely consulted in the matter, yet let him not imagine that he is on that account released from its responsibilities, or that, though others must bear the guilt of forcing him into a line of life for which he may not be fit, he will not himself have to answer before the judgment-seat of Christ for the manner in which he has discharged his duties in it. I shall try, therefore, to remove some misapprehensions concerning the general character of the Profession, I shall notice some of the common reasons by which young men are induced to enter it<sup>b</sup>, and I shall venture to suggest some other motives more agreeable to the Apostle's command, "Whatsoever ye do, do all to the glory of God<sup>c</sup>." For it has been well said that "whoever does not make the art of healing an act of Religion, to him it is the most comfortless, the most wearisome, and the most thankless science upon earth; yea, to him it must become the greatest frivolity, and even a sin: for nothing but what is done for the glory of God, is sanctified and really prosperous. And what is it now in the

<sup>b</sup> Τινὲς μὲν γὰρ ἕνεκα χρηματισμοῦ τὴν ἰατρικὴν τέχνην ἐργάζονται, τινὲς δὲ διὰ τὴν ἐκ τῶν νόμων αὐτοῖς διδομένην ἀλειτουργησίαν, ἕτιοι δὲ διὰ φιλανθρωπίαν, ὥσπερ ἄλλοι διὰ τὴν ἐπὶ ταύτῃ δόξαν ἢ τιμὴν. (Galen, *De Hipp. et Plat. Decr.* ix. 5. tom. v. p. 751. ed. Kühn.)

<sup>c</sup> 1 Cor. x. 31.

eyes of so many ? Nothing but a mere speculation, a means of making a fortune, of obtaining riches and honour ; or even with the best, a mere inquiry into Nature<sup>d</sup>."

In the first place, do not fancy that Medicine is the way to wealth and honours, like a celebrated living Physician, who, when asked as a boy what Profession he would follow, is said to have exclaimed with great animation, " I'll be a Physician, and ride in my carriage<sup>e</sup>." Alas ! if the world did but know how much saving and economy at home is often needed in order to keep up appearances abroad, the Physician's *carriage* would be no such object of envy. Notwithstanding the posthumous munificence of Radcliffe, which has well entitled him to a place in the long list of benefactors to the University of Oxford ; notwithstanding the princely pomp and splendour of Mead, " the Maecenas of his day, whose mansion was a grand museum, who kept a second table for his humbler dependents, and who was driven to his country house, near Windsor, by six horses<sup>f</sup> ;" and notwithstanding the untold alms-deeds of John Fothergill, whose charitable generosity knew no other limit than his means, and whose bounties

<sup>d</sup> See Appendix, Note D.

<sup>e</sup> *Physic and Physicians, &c.*, 8vo. 1839. vol. ii. p. 275.

<sup>f</sup> *Lives of British Physicians*, 12mo. 1830. p. 167.

during his life have been estimated at two hundred thousand pounds<sup>g</sup>: still, in the immense majority of cases, it is not true that "Dat Galenus opes<sup>h</sup>," and even if they do come at last, it is only after going through some of those fearful "Early Struggles," so graphically described in the *Diary of a Late Physician*.

Again, do not imagine, because the Physician seems to get his fees with little trouble, that therefore his Profession is an easy one and that he does not "eat the bread of carefulness<sup>i</sup>," or that all that he has to do is "to chat with a succession of well-bred people every morning, and seal up a round sum for his banker as often as he gets home<sup>j</sup>." Far, very far from it! much rather might Johnson describe the practice of Medicine in too many cases to be "a melancholy attendance on misery, a mean submission to peevishness, and a continual interruption to rest and pleasure." Or look at the picture of a Physician's life drawn by one of the most eminent living members of the Profession<sup>k</sup>. "His life," says he, "is one of labour, self-denial, and sacrifice; he becomes a voluntary serf attached to the soil of the most rigorous duty; he no longer belongs to himself, he belongs to suffering humanity. For him

<sup>g</sup> *Ibid.* p. 194.

tom. i. p. 46. ed. Paris. 1576.

<sup>j</sup> *Quart. Rev.* No. cxlii. p. 552.

<sup>h</sup> Schol. ad *Digest. Vet.*, Prooem.

<sup>i</sup> Ps. cxvii. 3.

<sup>k</sup> See Appendix, Note E.

there are no more sweet leisure hours ; not a day that he can give up to rest, to amusement, to the enjoyment of the country, to reading and to the arts that he may have cultivated in his youth, and of which he may perhaps still be passionately fond. He returns home exhausted with fatigue ; he is sent for again, and he cannot, he must not say, 'Wait till to-morrow.' The Physician is the only man whose hours of sleep are never respected. Woe to him, if he refuse his aid, for then he betrays his duty."

Nor again, to take a higher view of the common motives for entering the Profession, must you imagine that, because your life will be spent in doing good to your fellow men, therefore your eternal salvation will be in any way secured, or that on your death-bed you will have any reasonable ground of hope and comfort in looking back on a long life of usefulness, or even *benevolence*, to mankind, which may at the same time have been a life of ungodliness. The gift of healing is indeed one of the noblest gifts of God's Holy Spirit<sup>1</sup>; and yet it is possible that it may hereafter only tend to increase our condemnation, as being an additional and most precious talent committed to our charge, over which we have not been found faithful<sup>m</sup>.

<sup>1</sup> 1 Cor. xii. 9.

<sup>m</sup> See Appendix, Note F.

“What, then,” you will be inclined to exclaim, “what ought to be my motives for choosing this Profession? If I may not have wealth and honour for my object, nor ease and comfort, nor even the delight of doing good to my neighbour, what ought to be my aim in life? what other and better motive can I have?” Oh! say not so, think once again; for there is in truth one other motive still behind, and that is *the wish to serve and please God*. If, then, you will agree to take this as your great object in life, and if, in Choosing your Profession, you will try simply and solely to find out how you may best glorify Him; I on my part will lay before you some few rules, by which I think you may decide with certainty whether this is the line of life in which this object may be best fulfilled by you, and I will also suggest some reasons which might perhaps have some weight in inducing a young Christian to enter the Medical Profession.

In the first place, then, my young Christian friend, has God bestowed upon you a considerable degree of energy and perseverance of character, and natural abilities rather above than below the average standard? If this be not so, I think you may surely decide that this is not the state of life to which God has called you; for how can we believe that He will entrust the lives of His crea-

tures, "the work of His hands," to any one who, either from carelessness or lack of natural talents, is unfit for the exercise of so difficult and laborious a calling? Nor, if this be so, would even your worldly friends advise you to choose Medicine as your Profession; for, though a young man may be helped at his first entrance into life by his friends, and so get on tolerably well for a time, yet God has so disposed human affairs that, for the most part, nothing but his own talents and good conduct can ensure the continuance of his success.

Again, has God given you hitherto health and strength, and has He supplied you with the means of getting your "daily bread" for some few years independent of your Profession? In this case, too, though not so certainly as in the former, still, *generally speaking*, you may safely infer that you will not be serving God acceptably by entering a Profession in which you must either starve or become a burden to your relations and friends, or one the fatigues of which you are physically incapacitated from bearing.

And now, if neither these nor any other obstacles seem to block up your path at the very outset of your journey through life, and in a manner force you to choose another, let me lay before you some few reasons why I think the Medical Profession is one in which you may find plentiful opportunities

of glorifying God,—indeed so many that one may well assert, with the writer whose words I have taken as one of the mottos to this chapter, that the healing the sickness of the body yields in true dignity and importance only to that Profession which “ministers unto a *soul* diseased.”

In the first place, then, as our Lord is the Great Physician of Souls, Who healeth all our spiritual sicknesses<sup>a</sup>, so is the healer of bodily diseases one of the most evident types of Him; and great should be the comfort which the medical man derives from the reflection that the Son of God Himself condescended to assume this character while on earth, which is indeed one of the most interesting in which He is represented to us in the Gospels<sup>o</sup>.

In the second place, remember that the whole business of the Physician is to do good to his fellow men, and that in exerting his talents to the utmost with this object he cannot do amiss. Nor will this appear a slight blessing when we remember that the soldier is sometimes a mere instrument of oppression in the hands of a tyrant, and that the eloquence and acuteness of the lawyer are too often employed, not to defend the innocent and convict the guilty, but “to make the worse appear the better reason.” This, however, can

<sup>a</sup> See Appendix, Note G.

<sup>o</sup> See Appendix, Note H.

never be the case with the Physician : it is not any part of his duty to find out whether it is by their own sin or folly that his patients are now suffering ; all that he knows, or wishes to know, is that they are sick, he sees their misery, and feels it at once to be his duty to do his utmost to relieve their pains.

Thirdly, the Medical Profession is useful in all times and places, so that a Physician may well say with the philosopher of old that he carries all his baggage in his head. A soldier is idle in time of peace, a lawyer's skill and knowledge is worth nothing when he is out of his own land and under strange laws ; but, as long as our fallen nature remains the same, the Physician can never be idle, his skill can never be worthless.

Again, the very fact I have mentioned, viz. that wealth seldom falls to the lot of the Physician, and the common worldly honours of rank and title scarcely ever, though to worldly men a reason for rejecting the Medical Profession, may to many a young Christian, who has escaped from the snares of ambition, be one of his chief motives for choosing it. For mere earthly objects of ambition no longer move his desires, it is God's honour and glory that he has in view, and not his own ; "he has no property, since he is but a steward of the Lord ; he has no honour or shame of his own, after the



manner of the world, this being his only honour, if God be glorified, and his only shame if He be dishonoured by him<sup>p</sup>;" while all his aim is so (by God's grace,) to pass through this painful life that he may one day hear from his Saviour's lips those blessed words, (how much more precious than the proudest earthly title!) "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord<sup>q</sup>." To one who thinks and feels thus, well may the Medical Profession have charms that no other can boast of; for while the clergyman, the lawyer, the soldier, and the sailor, may each climb almost to "the topmost round" of ambition's ladder, the Physician (in this country at least,) can reach no higher rank in society than a title which even worldly men think hardly worth the striving for<sup>r</sup>.

Another reason for choosing the Medical Profession may arise from the fact of the Physician's being thrown constantly into close personal contact with his poorer brethren. How important, and even necessary, this is for the spiritual perfection of most men need not here be told, especially as I shall have occasion to say a few words on this

<sup>p</sup> Bogatzky's *Golden Treasury*, March 4.

<sup>q</sup> St. Matt. xxv. 21.

<sup>r</sup> See Appendix, Note I.

subject in another place ; I would now only remind you, with George Herbert, that

“ Man is God’s image, but a *poor* man is  
Christ’s stamp to boot\*.”

Then again, consider that as the practice of the Medical Profession is useful beyond all others, so also is the study of it almost beyond all others noble and elevating ; for in what part of the field of creation are there to be found more and plainer proofs of the goodness and power and wisdom of God ? And as both the moral and religious parts of our nature are daily brought into action by this Profession, so too is the intellectual ; for in what human branch of study is there more room for acuteness and talent, or in what is there greater need of clear apprehension, sound judgment, and accurate reasoning ?

Is it not good that, while so many things within us and around us are daily tempting us to put away the thoughts of death, and to enjoy the present hour, we should have some friendly monitor to force us to remember our latter end, and to think of the joys and sorrows, not of this world, but of eternity ? In this respect how highly favoured is the Physician in having such repeated calls vouchsafed to him, but at the same time how much will it increase his condemnation if he be

\* *Poems.*—*The Church Porch.*

like the deaf adder, and stop his ears against the voice of God, and neglect His gracious warnings !

Yet once more, forasmuch as God's true servant feels that he is a "stranger and pilgrim on the earth<sup>t</sup>," and "desireth a better country, that is an heavenly;" that "here he hath no continuing city, but seeketh one to come," and is journeying towards "the heavenly Jerusalem;" that "while he is at home in the body, he is absent from the Lord<sup>u</sup>:" he will not think it good to pass his days and nights as if he were already in his home, and were to remain here for ever, and so had only to live a life of self-enjoyment. Rather will he exclaim with thankfulness,

"Glory to Thee! Who didst decree  
That life, in time possessest,  
The pilgrim's sojourning should be,  
And momentary rest;  
So might true wisdom to the distant scene  
Exalt our hopes refined, and from the world might wean.

"Glory to Thee! Who hast bestowed  
No settled home below,  
No perfect good, no sure abode,  
No pleasure safe from woe;  
Peace to our wandering feet Thou hast not given,  
Nor to our craving souls their fulness, out of heaven<sup>v</sup>."

<sup>t</sup> Heb. xi. 13, 16; xiii. 14.

<sup>u</sup> 2 Cor. v. 6.

<sup>v</sup> Rev. Edward Greswell's *Exposition of the Parables*, vol. v. pp. 421, 422.

To one who enters into this feeling how welcome will be the toil, the carefulness, the want of ease, the broken rest of the Doctor's life, because all this will serve to prevent his setting his affections on things below<sup>7</sup>, and will make him look forward the more steadily (though not impatiently,) to the perfect rest of Heaven, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away<sup>8</sup>," and in their stead there shall be only rest and peace and the fulness of joy for ever.

Supposing some or all of these reasons shall make you determine to choose the Medical Profession for your future employment, there will next present itself the further question, "To which branch of it will you belong?" On this point I need not say very much, as your decision will probably be influenced in a great measure by merely personal reasons, such as your previous education, your family connections, the nature of the population of the place where you intend to practise, and the like. I would only beg you to remember that, though the Physician is by law at the head of the Medical Profession, yet in God's sight he enjoys no such superiority of rank; for each branch of the Profession is equally useful and necessary to

<sup>7</sup> See Appendix, Note J.

<sup>8</sup> Rev. xxi. 4.

mankind, and we may well believe that in His eyes there is no distinction except "between the righteous and the wicked, between him that serveth God and him that serveth Him not<sup>a</sup>." In fact both in a scientific and a religious point of view it seems to me that a *perfect* specimen of a General Practitioner would be the noblest member of the whole Medical Profession<sup>b</sup>. In a scientific point of view, from the fact of their combining both medical and surgical practice, and from other circumstances, the members of this branch of the Profession enjoy several advantages over both Physicians and Surgeons, which I suppose nothing but their (in too many instances,) inferior education prevents their turning to better account. And when we look at the labours and hardships of the General Practitioner in some country town, with his long and weary rides at all hours and in all weathers, and then his scanty payment, and indeed the greater part of his time employed in relieving his poorer brethren, who can give him nothing in return but their blessings and their prayers; if all this be undergone for the love of Christ, surely we may well call him the *Missionary* of his Profession, and apply to him his Saviour's promise<sup>c</sup>, "Thou shalt be blessed; for [thy poor

<sup>a</sup> Mal. iii. 18.

<sup>b</sup> See Appendix, Note K.

<sup>c</sup> St. Luke xiv. 14.

patients] cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

And lastly, when you have determined on the branch of the Profession to which you will belong, you may perhaps have another important question to decide, viz. whether your medical career shall be exclusively practical; or whether it shall be entirely scientific, or literary, but professional; or whether you shall endeavour to unite some two or more of these characters in your own person. The practical Physician generally amasses most wealth, the man of literature or science is most likely to enjoy a wide spread reputation during his life, and to leave some κτῆμα εἰς αἰὲς behind him; both are equally valuable (though in different ways,) to the world; and in the sight of God, if both are His true servants, we have no reason to think that one is dearer than the other. I cannot, therefore, furnish you with any definite and precise directions by which you may make up your mind on this point, which must in a great measure be decided by the bent of your natural talents and disposition; only I would say that, as our intellectual faculties ought to be cultivated to the utmost, *that* man seems to me to be the most highly favoured by God, who is allowed to find time not only for active employment in healing disease, but also for the cultivation of his own mind by study,

perhaps too for imparting the results of his learning and experience to the young, or for writing some work that may be useful to future generations ; or in other words, that *he* approaches more nearly to the idea of a perfect Physician, who combines literary or scientific knowledge with practical skill, than he who gives himself up to the exclusive pursuit of either.

And now to conclude this chapter :—if these reasons, or others such as these, shall (after earnest and devout prayer for the direction and guidance of God's Holy Spirit,) lead you to conclude that the Medical Profession is that in which you can best serve and glorify Him, and best work out your own salvation ; then how blessed will be your choice, blessed both for time and for eternity ! How blessed an encouragement will it be to you while a Student to think that all your studies are under His direction, and that, as it is for His service that you are being trained up, so it is His voice that speaks to you in your daily work ; that it is He Who sometimes throws doubts and difficulties in your way, to exercise your faith, and then that it is He Who gives you wisdom to solve them, in order to exercise your love and gratitude ! How blessed a comfort will it be, when you have entered upon the duties and responsibilities that belong to a practitioner, to feel that you are doing God's

work and not your own, and that you are the chosen instrument in His hand for diffusing health and strength around you ; to think of Him as guiding you, watching over you, sometimes allowing your best efforts to fail, to teach you to be humble, and then again correcting your errors, and suggesting by some new or unobserved symptom a proper plan of treatment ! How blessed an assurance in either station is the thought that you have prayed to be guided in your choice by Him, and that He has guided you ; how blessed is the consciousness that in every act of your professional life you may say with a holy confidence, "To this end was I born, and for this cause came I into the world<sup>d</sup> !"

<sup>d</sup> St. John xviii. 37.



*Prayer.*

ALMIGHTY God, Who by Thy holy Apostle<sup>e</sup> hast taught us that, whether we eat, or drink, or whatsoever we do, we should do all to Thy glory; and Who hast provided manifold ways in which Thy children may serve Thee: Send to me Thy Holy Spirit, that I may be enabled to know what is the state of life unto which it shall please Thee to call *me*. And if it shall seem that as a Physician I may best promote Thine honour and glory, and the good of my fellow men, take from me all worldly and sordid motives, give me a due sense both of the privileges of my calling, and also of its responsibilities, and grant that in every thought, and word, and deed, I may strive to follow the pattern of Thy blessed Son, the Great Physician of Souls, our Saviour Jesus Christ. Amen.

• 1 Cor. x. 31.

**CHAPTER III.**

**THE HOSPITAL.**

**I was sick, and ye visited ME.**  
**(St. Matthew, xxv. 36.)**

## THE HOSPITAL.

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THE HOSPITAL!—how many thoughts rush into the mind at the sound of this word! To those who have never yet been within its walls, what ideas of horror and misery, of bodily and spiritual agony, of sin and death! to those who frequent its wards, or who have ever paid even one attentive visit to them, how much of comfort and of moral beauty is mixed up with this frightful picture, and softens its darkest hues! To one that looks merely at the surface, all is dark and dismal; but, if we penetrate a little deeper, we shall find many a bright spot to illumine its gloom, and so much of godly instruction for ourselves, as may well make us to confess with Solomon that “it is better to go to the house of mourning than to go to the house of feasting<sup>a</sup>.”

How many, indeed, and how various are the lessons which a Christian man ought to learn in

<sup>a</sup> Eccles. vii. 2.

the wards of a Hospital<sup>b</sup>! I am not talking now of the medical knowledge that is to be gained there, which I shall notice presently, but of that wisdom which is unto salvation. What a place for learning “the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance<sup>c</sup>!” Where could we better learn to be patient, contented, humble, self-denying, good-tempered, compassionate? When we are sick at home, surrounded with every comfort and even luxury, you know how hard we all find it to bear pain or weariness with patience, how apt we are to be hasty, and grumbling, and selfish, and peevish with those who are in the house, and waiting upon us, and trying in every possible way to make us comfortable; but what Christian man could ever feel and act thus, after a visit to a Hospital, where he may have seen so much patient and uncomplaining suffering, and so much of Christian resignation, and that too while the poor sufferers have none of the thousand little comforts and conve-

<sup>b</sup> Several of the ideas contained in this chapter, and in some places the language also, may be found in a short tract entitled *Address to a Patient on Entering a Hospital*, published by Parker, Oxford, 1842, and since adopted by the Society for Promoting Christian Knowledge with the title *Advice to a Patient; No. I. On Entering a Hospital*; of which little work, therefore, to avoid the appearance of plagiarism, it seems better to avow myself to be the author.

<sup>c</sup> Gal. v. 22, 23.

niences of home, and too often (as we know full well,) meet with but little sympathy and kindness?

Then, again, how many things occur daily in a Hospital, which almost force themselves upon the mind of a thoughtful Christian as so many types of things spiritual! The very Hospital itself, a house full of cases of fever, *scarofula*, paralysis, and all kinds of bodily disease, where some are dying, others struggling between life and death, and others almost recovered; this very house is a type of the condition of the world since the fall of our first parents<sup>d</sup>, in which some are burning with the fever of lust, others "wallowing in the mire"<sup>e</sup> of sensuality, others struck with the palsy of despair, and all of us more or less under the dominion of sin, some sinking under it, others striving manfully against it, some few (by God's grace,) well nigh delivered from its bondage.

The very anxiety which we see the poor sufferers in a Hospital shew to get rid of these bodily ailments ought to fill us with shame and confusion when we think how little pains we take to heal the sicknesses of our souls. The Physician in the Hospital, prescribing medicine for his patients in order to cure their bodily disease, is a type (if I may say so with reverence,) of our Saviour, the Great Physician of souls, Who healeth our souls

<sup>d</sup> See Appendix, Note L.

<sup>e</sup> Prov. xxvi. 11.

with His flesh and blood,—that blood which cleanseth us from all sin. Or consider, again, that, as the patients are ordered by the Physician to take bitter and nauseous drugs to do away with some bodily weakness, even so are we forced by God to undergo chastenings, and trials, and afflictions, in order that we may recover from our spiritual infirmities<sup>f</sup>; and as the Physician watches carefully to see what effect his medicines have upon the body, and whether this or that bad symptom have disappeared, even so is our Heavenly Father, the Great Physician, always watching to observe what influence His fatherly corrections have upon the state of our soul, and whether this or that defect of character be yet softened down or removed.

Lastly, who so well as yourself can enter into the full force and meaning of our Lord's command, "If thy right hand offend thee, cut it off and cast it from thee?" Many a time must you have seen a poor sufferer gradually make up his mind to lose a limb in order to save his life; and if the spiritual application of this sight has never yet struck you, I am sure that, when the truth and vividness of the parallel are once pointed out to you, the effect will be almost startling. When first the Surgeon gently hints to the patient that he must lose his

<sup>f</sup> See Appendix, Note M.

<sup>s</sup> St. Matt. v. 30.

leg, for instance, the poor man hardly seems to understand him, and cannot imagine how so dreadful a result can come from some trifling scratch or bruise that happened to him at first. At all events, he sees perhaps several other patients, who have a leg apparently quite as bad as his own, who yet do not seem to be much the worse for it; he feels tolerably well in health in every other respect, and he does not know how closely all the parts of the body are connected together, so that "when one member suffers, all the members suffer with it<sup>h</sup>;" and therefore he is determined not to part with his leg just yet, and thinks there may still be some hopes of the wound's healing. But in another week or ten days the limb becomes more swollen and cumbrous, the wound grows larger and deeper, the pain gets sharper and more wearing; and the sufferer begins to think that perhaps, after all, the Surgeon spoke too truly, and that his health will never be restored till he consent to lose his leg. Still he cannot quite make up his mind to part with it, for the *gambling*<sup>i</sup> spirit of human nature is strong within him, and this still prompts him to run the hazard even though he know that the chances are against him. Another week passes heavily away; the agony has now become so great that he can

<sup>h</sup> 1 Cor. xii. 26.

<sup>i</sup> See Arnold's *Serm.*, vol. i. p. 7.



bear it no longer, and he is anxious to have the operation performed, and thus to seize (before it be too late,) the only chance that yet remains of saving his life. The Surgeon performs it; the poor man has got rid of a burdensome and useless limb; his strong constitution and the good state of his health are all in his favour; the wound heals kindly; and in a few weeks he goes away as strong as ever, perhaps even stronger than before, though still bearing to the grave the scars and marks of his late disease.

Something like this must be often passing before your eyes; and does it not bring to your mind the way in which you may have been delivered from some favourite sin that was ruining your soul, and thus endangering your salvation; and all the doubts and difficulties, the agony of mind and the deadly struggles you had to undergo before you at last got rid of it? Perhaps, when it was first pointed out to you, you could not imagine how the salvation of your soul could be in any danger on account of (what seemed to you,) so slight a fault. Besides, you saw your companions either as bad or worse than yourself, and you considered yourself to be a very respectable, good sort of person in every other point, forgetting that the Apostle tells us expressly that "whosoever shall keep the whole law, and yet offend in one

point, he is guilty of all<sup>j</sup>.” As yet you hardly felt the weight of your sin, but in a few months (or it might be *years*,) the “still small voice<sup>k</sup>” within became louder and louder, the stings of a wounded conscience grew sharper and sharper, and at last your wickednesses pressed upon you “like a sore burden too heavy for you to bear<sup>l</sup>.” Then at length, to recover your peace of mind and to save your soul, you resolved to part with the darling sin ; you made a desperate effort, God gave you strength, the good points of your character also aided you in the struggle, the burden fell from your back, and you escaped, saved indeed, “yet so as by fire<sup>m</sup>.”

But there is still another and more fatal case which you may sometimes witness. Perhaps the patient could not be persuaded of the danger he was in, or perhaps he dreaded the pain of the operation almost as much as the loss of life ; and then you may have seen him delay and waver, and put off from day to day the time of the operation, till the malignant disease had extended to the more vital parts, so that when at length he wished in earnest to have the limb removed, there was no longer any hope of saving his life, and the poor wretch died in torments aggravated by the thought that he had brought his own destruction on him-

<sup>j</sup> St. James ii. 10.

<sup>l</sup> Ps. xxxviii. 4.

<sup>k</sup> 1 Kings xix. 12.

<sup>m</sup> 1 Cor. iii. 15.

self. And so too it may be with the favourite vice; the sinner may be so hardened in wickedness, or so weak and irresolute, that death may surprise him before he has turned from his evil ways to repentance and amendment.

Such are some of the thoughts that might present themselves to our minds from a view of the various scenes that daily occur within the walls of a Hospital. And now let me say a few words on the way in which a Christian Student should behave himself in the wards: for as no place is so fit (as I said before,) for softening and purifying the heart and for teaching "the fruits of the Spirit," if used aright; so none, if used amiss, will more surely harden and corrupt it, and produce "the works of the flesh, adultery, fornication, uncleanness, lasciviousness, . . . . and such like<sup>n</sup>." I think that all that can be said in the way of advice and exhortation on this subject may be briefly comprehended in one short rule, viz. to think of the motto to this chapter, "I was sick, and ye visited ME<sup>o</sup>," and then to strive to realize to yourself that it is indeed His image that is reflected in each suffering brother<sup>p</sup>, remembering His own words, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto ME<sup>q</sup>."

<sup>n</sup> Gal. v. 19, &c.

<sup>o</sup> St. Matt. xxv. 36.

<sup>p</sup> See Appendix, Note N.

<sup>q</sup> St. Matt. xxv. 40.

Oh! if we did but realize this truth more fully to our minds, how different a place would a Hospital appear to its poor inmates, and how differently should we all—not Students only, but Physicians and Surgeons too—how differently should we all behave to them! Instead of the impatience, the roughness, the coarseness, the want of feeling, that, I fear, we now too often display, how kind, and gentle, and consideraté, and patient should we be if we did but constantly bear in mind Who it is that, in the persons of these poor sick brethren, puts Himself forward to receive our love<sup>r</sup>, even the “Man of Sorrows” Himself. For who could ever refuse to listen to the tale of His sufferings, before Whose judgment-seat we shall ourselves one day stand, and beg in vain for that mercy which we have refused to shew to His afflicted brethren? How could any one ever dress with a rough hand the wounds of Him, Who “was wounded for our transgressions, and bruised for our iniquities<sup>t</sup>?” Who could hear without pity His groans, Who for our sakes bore the agony of

“the spear-pierced side  
And thorn-encompassed head<sup>u</sup>?”

Or, lastly, how could any one ever by an unchaste touch, or look, or thought, defile the unsullied purity

<sup>r</sup> See Appendix, Note O.

<sup>t</sup> Is. liii. 5.

<sup>u</sup> Is. liii. 3.

<sup>u</sup> *Lyra Apostol.* § xxiii.

of Him, in Whose sight the very heavens are not clean<sup>v</sup>?

But, after all, it must be confessed that in your first visits to the Hospital your feelings will be sorely tried, and not only that, but you will also meet with perhaps more to offend than to interest you<sup>w</sup>. But “if,” says an old medical writer, “you love your fellow creatures, you will soon love your profession also<sup>x</sup>.” How truly great and noble a sentiment in the mouth of a pagan, and how should it put to shame many of the members of our Profession even in the present day! And yet how imperfect a motive of action will this appear to the Christian Student! how weak and powerless to overcome his difficulties and disgust! how poor and unsatisfying to his soul!

One question will naturally suggest itself to the young Christian on his first visiting the Hospital, which I cannot wholly pass over unnoticed, though I cannot undertake to answer it fully and in detail:—“What is the relation between a Student and a patient, in a religious point of view? Is there any? and if so, how far are the daily opportunities to be exercised?” This is a very difficult and important point, and the more so as some

<sup>v</sup> Job xv. 15.

<sup>w</sup> See Appendix, Note P.

<sup>x</sup> \*Ὡν γὰρ παρῇ φιλανθρωπία, πάρεστι καὶ φιλοτεχνία.  
(Pseudo-Hippocr. *Præcept.* tom. i. p. 80, 81.)

among you have begun their Hospital career with views and habits, which neither their own minds nor outward circumstances rendered it possible to be continued. To this question (as I said before,) I cannot give any definite answer that will apply to all Medical Students, nor even to all those among them who are really striving to serve and please God; for not only must the character of each Student be taken into consideration, but also the character of the patient, and if either of these be misunderstood, any attempt at religious intercourse will be likely to produce more harm than good. I think, however, that I may safely say thus much, viz. that bad books should always be discouraged, and good ones recommended in their place; that occasionally, either at a patient's entering or leaving the Hospital, or on any other fitting opportunity, a religious tract of some sort may be given him; that all sorts of bad language (whether indecent, or profane, or otherwise objectionable,) should be checked at once and decidedly; that any vicious habits, which the patient may be in the habit of indulging when out of the Hospital, and from which perhaps his illness may in some degree have sprung, should be discouraged; that any improper behaviour, or tone of levity, should be stopped; and that, as occasion offers, a few words may be spoken either

to lessen the discontent of sickness, or to direct the gratitude of returning health into its proper channel, by reminding the patient in Whose hands are the issues of life and death, and Who it is that "killeth and maketh alive, that bringeth down to the grave and bringeth up." A Medical Student who watches for occasions such as these, will find many opportunities of advancing in some slight degree the Kingdom of God upon earth ; nor will he (I think,) be neglecting his Heavenly Master's service, even if he should go no further, for, after all, he may remember that it is not to *him* alone or especially, that the spiritual welfare of the patients is entrusted. Should any one, however, feel himself strongly moved to attempt more than this, I think he had better consult the Chaplain on the subject, and act under his guidance and superintendence ; for we must not forget that it is not zeal only that is required, but judgment and discretion also, without which neither the Physician nor the Clergyman can hope to succeed.

There is one other point of view in which I am anxious that the wards of the Hospital should be presented to your notice :—namely, as being the field where you will look upon your Profession not as an abstraction, or a theory, or a system

7 1 Sam. ii. 6. See also Deut. xxxii. 39 ; Job v. 18 ; Tob. xiii. 2 ; Wisd. of Sol. xvi. 13.

of rules, but as it really is, in all its weakness and all its strength. You will no longer be considering disease in your study or the Lecture Room, and weighing with an even mind the different accounts of its nature and progress, and the various means which have been adopted to counteract its effects ; but you will follow from bed to bed one who, with all his imperfections, may still be considered as the living representative of his art, and as embodying in his own person all its principles<sup>2</sup>. You will see him put forth all the energies and exhaust all the resources of medicine in behalf of the afflicted sufferer by whose bed-side you are standing. He knows, too, why you follow him, and what instruction you wish to gain, and so he will tell you what he conceives to be the nature of each particular affection which you will watch together ; he will explain the object which he has in view in his treatment of the case ; he will anticipate the effects of his remedies, and will teach you why he prefers one class of medicines to another, and the reason which induces him to select from this class the particular medicine which he has chosen ; he will criticize his own judgment from day to day, and prove its correctness or its error by the facts which come to light. You will

<sup>2</sup> So Aristotle says of the Judge that he is *δίκαιον ἐμψυχον*. (*Eth. Nicom.* v. 7. ed. Bekker.)



observe with him the changes that take place, and will know when any symptom arises, which obliges him to modify his plan of treatment or lay it aside altogether; and when at last he triumphs over difficulties which seemed to your eyes insurmountable, you will share his joy, and when he confesses that science has its appointed bounds which it cannot pass, you will bow in silence with him before the Power which hath so ordained it. In a word, you will enter into his thoughts and feelings, and your own will become identified with them; you will share with him in all but his responsibility, and that must be his alone.

Such is the interest, and such are the benefits which clinical instruction has to offer; it enables you to learn your Profession while you are in the midst of its duties, and to learn it, too, from observing how the experienced practitioner adapts its powers to the circumstances which call them forth. It will make that impression upon your mind which is at once the clearest and the strongest, the most engaging and the most lasting :—

“Segnius irritant animos demissa per aurem  
Quam quae sunt oculis subjecta fidelibus<sup>a</sup>.”

There is the same difference between clinical instruction, and the mere study of disease in books,

<sup>a</sup> Horace, *De Arte Poet.* v. 180.

as there is between reading an anatomical description of a part, and examining it for yourself in the Dissecting Room, or between learning Chemistry in your own study, and in the Laboratory. Be assured, then, that nothing in your present education, nothing in your future practice can make up for the time that is lost by a careless and infrequent attendance at the Hospital. You must witness disease in all its forms, before you will be able to recognize it; your finger and your ear must be attuned by repeated exercise to all the variations of disease and health, or they will play you false when you call upon them for their aid. It may seem to you much easier to be satisfied with learning the operation of a medicine or the nature of a disease from a few lines in a popular work, than to stand day after day at the bed-side of a patient, and watch and prove for yourself the truth of that which you have been taught. But then remember that the former is only a superficial knowledge, though it may appear as brilliant; it will never give you the means of acting for yourself, but will keep you in continual bondage to the opinions of others; while whatever you learn by the latter method, sinking by degrees into your mind, and becoming a part of yourself, will be a good foundation whereon to build, and a source upon which you

may rely for help in any doubt and perplexity. It will give you a confidence in the accuracy of your own knowledge, and will save you from that wavering mind which changes its plan of treatment upon every fresh symptom that may arise, which is in continual anxiety lest some unforeseen accident should occur, and which is ever commencing a cure, without having resolution to bring it to an end. Here, too, you will learn *that* patience, which steadily pursues its object without expecting any sudden improvement, and is content to assist the operations of nature, and keep pace with her course. You will know how much time is necessary for producing the end which you desire, and therefore you will have courage to withhold your hand, and be content to bear the reproaches of those who are impatient that nothing more is done, for you will deem that the great masters of the art are with you. You will have learned from witnessing their conduct that there are times when it is as necessary to sit still and wait for some indication of treatment, as it is at others to lay bare the arm of power and come forward in all your strength<sup>b</sup>.

These observations will, I trust, be sufficient to persuade you to give constant and regular attention to the clinical instruction which is provided for you at the Hospital, for I repeat that this, if

<sup>b</sup> See Appendix, Note Q.

once neglected, can never be regained. The want of early reading may be made up; a knowledge of any particular branch of your Profession, which has been but little cultivated, may be gained in after life; but the benefits that are to be derived from this kind of teaching, and that discipline which can only be acquired under the eye of an experienced master, when once thrown away, are thrown away for ever and can never be recalled, because when once you cease to be a Student and become your own master, the condition under which alone it could be offered to you exists no longer, and nothing can restore you to it.

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*Prayer on entering the Hospital.*

O ALMIGHTY GOD, Who hast caused this house to be built for Thy praise: Grant that I may not defile it by any evil thought, or word, or deed. Make me thankful, I pray Thee, for the means of learning the duties of my calling which Thou hast given me here, and diligent in the use of them; and fill me also, O Lord, with kindness and gentleness towards the sick; for Jesus Christ His sake. Amen. (*Prayers for the Medical Profession*, p. 118.)

*On entering the Wards.*

O BLESSED SAVIOUR, have mercy upon me : pour down upon me Thy Holy Spirit ; give me an earnest longing after the setting forth of Thy glory ; give me Thy meekness and gentleness ; make my heart pure ; keep mine eyes and thoughts from wavering ; give me holy desires, patience, perseverance, and zeal in well-doing ; and make me to remember Thine own self, my Redeemer, through Whom only I dare approach the Father. Amen<sup>c</sup>.

*On leaving the Hospital.*

O LORD, I praise Thy glorious name for the mercies which Thou hast here vouchsafed to our afflicted brethren in Christ. Grant, I beseech Thee, that the sufferings which we have seen, may make us think more of others, and less of ourselves ; and so teach us, O Lord, to number our days, that we may be prepared for our latter end ; through Jesus Christ our Lord. Amen. (*Prayers for the Medical Profession*, p. 119.)

<sup>c</sup> This prayer was furnished me by the same Medical Student whose *Letter* I have already quoted.

## **CHAPTER IV.**

### **THE DISSECTING ROOM.**

I am fearfully and wonderfully made.

(Ps. cxxxix. 14.)

..... ὡς εἰ γένηται τις ἐν πείρᾳ τῆς διηγήσεως, μεγάλως θαυμάσει τὴν δημιουργίαν τοῦ Θεοῦ, πῶς ἅπαντα τὰ μέρη τοῦ σώματος πρὸς τὴν ἐκάστου συμφέρουσαν χρείαν διέπλασεν· εἰ δὲ καὶ προσελθὼν ἀνδράσιν ἀνατομικοῖς αὐτόπτης τῆς διαπλάσεως γένηται, ὅπως διάκειται ἐν ἑκαστον αὐτῶν, καὶ ποίαν ἐνέργειαν ἔχει, καὶ ποταπὸν τὸ πρέπον μέγεθος ἐκάστῳ δέδεται, οὐ μόνον θαυμάσει, ἀλλὰ καὶ ἀνακράξει μεγάλη τῇ φωνῇ τὸ προφητικὸν λόγιον τοῦ θεοπάτορος Δαυὶδ, τὸ “Ὡς ἐμεγαλύνθη τὰ ἔργα Σου, Κύριε, ὡς πάντα ἐν σοφίᾳ ἐποίησας<sup>a</sup>.”

(Theophilus, *De Corp. Hum. Fabr.* iv. 1. § 2. ed. Greenhill.)

<sup>a</sup> Ps. ciii. 24.

## THE DISSECTING ROOM.

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FROM the Hospital let us pass to the Dissecting Room, a place which fills the Student on his first visit with as much disgust as the Hospital does with horror. Here quite another scene awaits you, and the trials you will have to encounter are of a very different kind from those which you have just experienced. You will no longer have the excitement and anxiety of watching for the first signs of returning health, nor will you be forced to listen to the groans of the sick, nor will you have to witness that most distressing sight of all, the sight of pain which the hand of man is not allowed even to alleviate. There is, then, this for your comfort, that, however strange and revolting may be the work which you are now to begin, it will not call for your active sympathies, nor open a fresh scene of misery to rend your heart; the storm has swept by, and the tree has fallen; the worst is over, and you would not for a moment wish to change the



state of the lifeless forms which will surround you, and recall them to the sickness and pain from which by death they have perhaps been set free.

“ Far better they should sleep awhile  
Within the church's shade,  
Nor wake, until new heaven, new earth,  
Meet for their new immortal birth,  
For their abiding place be made,  
Than wander back to life<sup>b</sup>. ”

But, while I say this, I do not wish to conceal that there will be much to startle you at first ; my object is rather to prepare you to meet it in a Christian spirit. You will feel that you are placed in an unnatural position, a position which no one desires for its own sake, and from which all instinctively shrink<sup>c</sup> ; that you are connected with the dead bodies of your fellow men, in a relation which seems, at first sight, to oblige you to treat them with irreverence ; and all will depend upon the way in which you become reconciled to it. Others, when they behold a corpse, are taking a last look for this world of some dear friend or relative, or they are awakened to a sense of the uncertainty of life by some sudden calamity which has called hence a fellow creature ; they are led, therefore, by the very circumstances of the case, to think about that other

<sup>b</sup> *Christian Year*,—“ *Burial of the Dead*. ”

<sup>c</sup> See Appendix, Note B.

part of his nature which does not meet the eye, and there is no danger of *their* forgetting the unseen world<sup>d</sup>. But when *you* come to a dead body, it is in order that you may examine the substance which is before you, and analyse its component parts. You will find certain injuries of the vital organs, and you will be shewn how these have caused their functions to cease, and have made it a thing impossible that life should be any longer maintained. While, therefore, you search into the nature of these things, which are the instruments of life and the means by which it is made manifest, there is a danger (great or small as the case may be,) of forgetting that life consists in any thing else than the well-being of these, or that there is a soul of an incorporeal and immaterial nature, and that, when the breath of man is gone forth from the body, he still lives as much an individual as he ever was<sup>e</sup>, although separated from that form whereby alone he was visible to us. It will be my purpose, therefore, to guard you against this, and also against considering the human body as that which may be examined as lightly as a thing of man's device, by reminding you of what it *has* been, and of what it *will* be. And in so doing I trust that I shall not only prepare you to enter upon the study of Anatomy with thoughtful

<sup>d</sup> See Appendix, Note S.

<sup>e</sup> See Appendix, Note T.

reverence, but also that, by shewing how the study of the human body may set forth the praise of Him Who hath made it, while it enables you most surely to benefit your fellow-men, I shall supply the strongest argument to induce you to follow it with earnest zeal, and to waste none of the precious moments which you will spend in the Dissecting Room.

Into our bodies, then, which by the ordinance of God have been born from the earthly parents<sup>f</sup> whom He created at the beginning, He Himself has breathed the breath of life<sup>g</sup>, and our soul continues to live, though the body returns to the dust, in His hand and in His keeping<sup>h</sup>. And even in the womb our bodies were His workmanship, for "His eyes did see our substance yet being imperfect, and in His book were all our members written, which day by day were fashioned, when as yet there was none of them<sup>i</sup>." Then again, they have been bought with a price, even the blood of the Son of God<sup>k</sup>; have been made by the Baptism of water and the Spirit<sup>l</sup> the temples of the Holy Ghost, Who has come to dwell within us; have been enabled to promote God's honour and to do Him service; have had Angels to minister for them as heirs of salva-

<sup>f</sup> See Lactantius, *De Opif. Dei*, c. 19.

<sup>g</sup> Gen. ii. 7.

<sup>h</sup> Eccl. xii. 7.

<sup>i</sup> Ps. cxxxix. 15, 16.

<sup>k</sup> 1 Cor. vi. 19, 20: 1 St. Pet. i. 18, 19.

<sup>l</sup> St. John iii. 5.

tion<sup>m</sup>, and have been made members of that mystical Body of which Christ is the head<sup>n</sup>. And think what they *will* be: the Lord God saith He will cause breath to enter into them and they shall live<sup>o</sup>; at the voice of the Archangel they shall be raised from their sleep to meet the Lord at His coming<sup>p</sup>, to stand before His judgment-seat, and be judged for the things done while alive<sup>q</sup>; their corruption shall be changed into incorruption<sup>r</sup>, their mortality shall be swallowed up of life<sup>s</sup>; they shall be for ever under God's curse or blessing, shall live for ever in the light of His countenance or in the darkness of hell.

If this be true, surely your studies in the Dissecting Room should be hallowed and sanctified by that frame of mind, which shall make them turn to the glory of God and the good of your neighbour, for the love of Christ. For if you come to this place merely in order that you may gain an increase of scientific knowledge, that you may advance in the study of your Profession, that you may be enabled to occupy a higher and more distinguished position among your fellow Students, and that you may be prepared for the questions

<sup>m</sup> Heb. i. 14.

<sup>o</sup> Ezek. xxxvii. 5.

<sup>q</sup> 2 Cor. v. 10.

<sup>s</sup> 2 Cor. v. 4.

<sup>n</sup> Eph. i. 22, 23: v. 30.

<sup>p</sup> 1 Thess. iv. 15, 16, 17.

<sup>r</sup> 1 Cor. xv. 53.

which await you at the Examination; what is there to preserve you from insensibility and indifference? what is there to keep your heart from being hardened by the scenes which will be continually before your eyes? what is there that will enable you to profit by the many scenes of mortality which will surround you? It is most true that a constant familiarity even with the highest subjects which can occupy our attention, has a tendency to make us regard them with less reverence and awe than we did when first they were presented to us; and so as the feelings, with which you first came within these walls, wear off, unless you supply their place with something better than the low and unworthy principles which influence so many, you will fall into that irreverent study of this most exalted of God's works, which will bring a curse upon you rather than a blessing. But if you have entered upon the study of your Profession with Christian views, and desire earnestly to employ for God's glory all the means of learning it which He shall place within your reach, then the Dissecting Room, as affording you an exact and intimate acquaintance with the human frame which nothing else can offer, will indeed be a school of wisdom, not only of that which shall be of advantage to others, but of that also which shall profit yourself in the fullest meaning of the word.

Remember, also, that there is another point of view in which the Student should learn to consider the human body, namely as displaying the wisdom, the power, and the goodness of Him Who made it. Here "a whole world of wonders and mysteries is daily brought under his notice; he must contemplate the strangest piece of mechanism in the world, compared with which, every other that men have ever looked upon, or shall ever look upon, is like a mere child's toy. If he sets about examining any one, the smallest portion of this machine, he is lost amidst the multitude of springs and valves, which seem necessary for its movements; and each of these portions is connected with each other portion, and new relations and affinities between the parts, are continually unfolding themselves to him, and the whole which they form is more wonderful than all these parts<sup>t</sup>." And this wonderful whole, and all its different parts, shew forth the attributes of Him Who made it, and you may, by so considering them, make all your studies here to be, as the great work in which Galen has described it, "a sincere hymn of praise and honour to the Creator<sup>u</sup>." If you strive to refer ultimately to this head all the knowledge

<sup>t</sup> Rev. Fred. Maurice's Sermon on *The Responsibilities of Medical Students*, 8vo. 1838. p. 17.

<sup>u</sup> See Appendix, Note U.

which you gain, it will be a sure means of keeping alive a zeal for learning it, and a desire to arrange and connect the separate facts which make up the one great whole. It will add an interest to your pursuits which nothing else can give, it will impart a freshness to them which no earthly motive can confer, and it will write upon them "HOLINESS TO THE LORD<sup>\*</sup>." Such is the frame of mind in which you should consider the objects which are presented to you in the Dissecting Room, and then when you are reading or thinking of the new light which has broken in upon you, you will rejoice to raise within yourself the song of praise and thanksgiving to Him Who has permitted you to know these instances of His providential care; and, believing in your own mind, you will, as opportunity offers, declare to others also those great truths which it so much concerns them to learn.

By so doing you will make the Dissecting Room not only a school wherein to learn that wisdom which will enable you to benefit your fellow-men, but also a temple wherein you may speak of the honour of God, and praise Him for His marvellous works. While others have the idle word and the unthinking mind, which dares to trifle with that which has been the habitation of the Spirit of God,

<sup>\*</sup> Exod. xxxix. 30.

*you* will be offering a silent prayer that you may be preserved from their tone of levity and profaneness, and that your studies may be blessed to the great ends for which God has permitted you to examine the work of His hand ; and while *they* gain an evil heart of unbelief<sup>7</sup> as the punishment of their irreverence, *you* will find that every day fresh scenes of the Creator's glory are opening before you, and fresh proofs that His fatherly care reaches even to the very hairs of your head<sup>8</sup>.

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### *Prayer.*

ALMIGHTY and everlasting God, Who makest us both to will and to do those things which be good and acceptable to Thy Divine Majesty : Let Thy Fatherly hand, I beseech Thee, be over me in these my fearful studies ; let Thy Holy Spirit be with me, guiding my mind, subduing my passions, purifying my soul ; and so lead me into the knowledge of Thy word that in the end I may obtain everlasting life ; through the merits of Jesus Christ our Saviour. Amen<sup>a</sup>.

<sup>7</sup> See Appendix, Note V.

<sup>8</sup> St. Matt. x. 30.

<sup>a</sup> This prayer was furnished me by the same Medical Student whom I have already more than once quoted.



O ALMIGHTY and most merciful Father, Who knowest the temptations and dangers to which I am exposed in this place: Give me strength, I beseech Thee, that I may meet them with a Christian temper. Let Thy Holy Spirit rest upon me, and keep me from all profaneness and irreverence in thought, and word, and deed; so that I may make all my studies here turn to Thy glory and the benefit of man, and may praise Thee for Thy marvellous works. And grant, O Lord, that the frequent sight of death may teach me to remember how frail and uncertain mine own condition is, and to prepare myself for that day when I also shall be numbered with the dead; through Jesus Christ our Lord. Amen.

## **CHAPTER V.**

### **THE LECTURE ROOM.**

Ὁ δὲ τὰ μεγάλα δημιουργήσας Θεὸς, καὶ τὰ μικρὰ ταῦτα  
λεχθῆναι οἰκονομήσας, δώῃ ὑμῖν σύνεσιν ἐν παντὶ τῆς Ἐαυτοῦ  
ἀληθείας, ἵν' ἐκ τῶν ὁρωμένων τὸν Ἀόρατον ἐννοῆτε, καὶ ἐκ  
μεγέθους καὶ καλλονῆς τῶν κτισμάτων τὴν πρέπουσαν δόξαν  
περὶ τοῦ Κτίσαντος ἡμᾶς ἀναλαμβάνητε.

(St. Basil, *In Hexaëm.* iii. 10. p. 32. D.)

When round Thy wondrous works below  
My searching rapturous glance I throw,  
Tracing out Wisdom, Power, and Love,  
In earth or sky, in stream or grove ;—

\* \* \* \*

Let not my heart within me burn,  
Except in all I THEE discern.

(*Christian Year*,—"Evening.")

## THE LECTURE ROOM.

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**WELL!** your first visit to the Hospital and the Dissecting Room is now over, and you have learned for yourself what the most painful part of your early medical life will be, and in Whose strength alone you will be able to bear up in a Christian spirit against the trials which you will meet with, and to make them all turn to the good of your fellow-creatures and to your own. You have seen, too, what the object of your Profession is, and what a great work it has to do. Your heart has been ready to sink at the sight of the important charge which in a few short years will be committed to you, and it has seemed a thing almost impossible that you should ever be able to gain sufficient wisdom and experience, so as to perform all that is required of you, and to acquit yourself of the responsibility which you will incur when the lives of so many are, under God, dependent upon your skill for their preservation. You have been un-

able to follow what you have heard, or to understand what you have seen. You could not imagine why the Physician passed by some beds and scarcely looked upon them, while at others (where to *your* eyes there was much less cause to stay,) he seemed absorbed in deep and anxious thought, and gave his directions with that earnestness and precision which marked his sense of the importance of the case. So many things called for your attention at once, and each seemed so obscure and difficult in itself, that you were quite at a loss to know how to begin to study them; and you were as one who is wandering in a wild and tangled grove, and can find no path to guide him through it.

With a mind thus perplexed at every turn, you should be the better able to appreciate duly the privilege of attending the Lecture Room, to which I am now to introduce you. Hitherto you have been watching the progress of disease in the living, and the change which it effects in those who sink under it; but you come now to examine the *remedies* which the Almighty has placed in the works of Nature for the comfort and relief of mankind. You need no longer fear to lift up your eyes lest a sight should meet them, more sad and awful than your heart could sustain, for every thing will wear in this place a brighter and more cheering aspect, brighter indeed than you will find

it in reality hereafter ; for you have now to investigate the nature of things as God has made them, without being required to take a full account of the impediments which ignorance, and presumption, and dishonesty, ever place in the way of their efficiency. You must feel that a weight has been taken off your mind, and that it is once more at liberty to enter upon the paths of science with nothing to retard its course. It will be an ennobling thought that you belong to a Profession which can boast of such a rich and ancient store of literature, the production of its members in every age ; and which possesses such abundant means of discovering the goodness of God in the objects which surround us. The language which you will hear in this place, is not the voice of him who is speaking, or of the present age alone, but is the accumulated wisdom and experience of centuries : and you will find it no useless expenditure of labour to trace the progress of the human mind towards the attainment of those great truths which it now possesses ; and to see how “ precept upon precept, line upon line, here a little, and there a little<sup>a</sup>,” has ever been the rule which the Providence of God has adopted in communicating a knowledge of His laws to mankind. We do not know what reasons He had for withholding from one generation that

<sup>a</sup> Is. xxviii. 10.

which He made known to the next ; and therefore we should never speak but with reverence of those who in times of old built as they best could upon the foundation which they had, nor think that their labours were useless, because they appear to have been superseded by our own ; for in truth if they had not gone before us in our researches, we should have been still in the infancy of Science, and not in its manhood<sup>b</sup>. And we may learn a good lesson of diligence, when we see how the exertions of an age, or even of a single individual, have been rewarded by the discovery of some great truth, that has opened to the afflicted a source of relief which was before unknown. If you bear these remarks in mind, there will be no danger that the utmost progress which you can make in science, will engender a spirit of self-satisfaction or of pride ; for you will have learned what your real position is, and you will be conscious that, after all, your own knowledge is so imperfect, that it would be a sad thing indeed if no succeeding generation should ever surpass it.

This, then, is the spirit, in which you are to receive the instruction which will be offered to you in the Lecture Room ; and most valuable indeed will it be. It will teach you how to profit by the different cases which will be brought before your

<sup>b</sup> See Appendix, Note W.

notice ; and how to ascertain the effects and value of the different medicines which you will see administered. It will set you forward on your way to learn the properties of the various plants and minerals, and whatever else may be required in the course of your professional life. It will guard you from error at the outset. It will enable you to husband your time, and make the most of that short period which is allotted for your education as a Student. It will lend you assistance, just at the time when it is most needed ; and it will aid you in improving those talents, which would be wasted and obscured if they were left to themselves with no one to foster them and bring them forth to light. Besides this, it will give you such information, as the present state of science can afford, which you will make the point from which you must begin to reason, and from whence you must set out on the long and toilsome road which ends in the discovery of truth. But more than this it cannot do. The Student who rests satisfied with the instruction which he gains from the Lecture Room, will never do much good ; he may manage to get through his Examination, but he has begun to be contented with that which is necessarily imperfect, and he will never do any thing himself. He will never advance his Profession, nor be a bright and shining light which others



may observe and imitate. Let me, then, warn you never to give way to this first step in idleness, nor "to run away with the foolish notion that Lectures can teach you a science without careful study of your own. They can but excite you to begin to work for yourself; possibly they may assist your efforts, they can in no way supersede them<sup>c</sup>:" and therefore I would have you to consider the Lectures rather as an outline which you have to fill up for yourself, as time, and experience, and an increasing love of study, shall give you the power and opportunity.

There is, however, one position in which you may be placed in the Lecture Room, concerning which (however unwelcome it may be both to myself and you,) I feel it necessary to say a few words; a position that contains an evil of no ordinary magnitude, and one which, wherever it exists, will probably not be completely remedied for a long series of years. If you have hitherto enjoyed the blessing of a good education, befitting a Christian gentleman, it will sound strange to your ears to be told that you will not always be able to look up to your Teacher or Lecturer as an example and guide; nay, that, after having exercised all charity and due submission, you may yet, in order to pre-

<sup>c</sup> Arnold's *Introductory Lectures on Modern History*, 8vo. Oxford, 1842. in fine.

serve your own purity untainted, be compelled in heart at least, if not in words, to condemn him exceedingly. It is painful to think, and difficult to understand, how it should have come about in some of our Medical Schools that a Teacher or a Lecturer should consider himself responsible to his Pupils only for the amount of *knowledge* that he imparts; that he should think that either God or good men can hold *him* guiltless, who turns the occasions of addressing young men on the subject of their studies into opportunities for uttering coarse jests, or for making obscene allusions. Strange that a place should be found where both Teacher and Pupil can have been reduced to so degrading and paradoxical a state that low sallies can there be uttered with complacency, and received with public applause! God forbid that *you* should be party to this unholy league! Dissolve it, if it exists, you cannot: to resist it, in such methods as you may, you are compelled both as a Christian and a gentleman; not by open remonstrance, which probably will never be your duty, but by suffering no deed or word or smile of yours to offer the least countenance to it, and by impressing on your fellow Students, whenever you can, their solemn duty to act with you in this respect. It is for paltry applause that this wrong is for the most part done; and therefore, by with-

holding this, each Student has it in his own power in some degree to check it. I thank God that religion, and civilization, and some other causes, are checking this evil, and indeed have in many places brought it to a close. It still, however, exists, and you may meet with it: if so, pray for yourself constantly, that you may be preserved; for your Teacher, that he may be shewn his error; and for the young and ignorant of your brother Students, that they may pass through their painful trial unharmed.

I shall now, in conclusion, endeavour to shew you how you may make the different objects to which your attention will be drawn, read a lesson to you in things divine. Some of your time will be spent in the examination of the plants which the botanist has learned to apply to the uses of Medicine, and it will be a most interesting as well as a most instructive study, to consider that "the great beauty, and order, and exquisite nicety of construction, adapted to meet the peculiarities of its nature, is as strong an indication of present Divinity in the minutest flower, as in the greatest objects of the visible creation; that in them we find as lively indications of Him, Who clothes the lilies of the field with beauty and glory far surpassing that of Solomon in his kingly attire<sup>d</sup>; and

<sup>d</sup> St. Matt. vi. 29.

that we discern indications of His moulding and ruling hand as much present in *them* as we do in all the order and harmony of the heavenly bodies\*."

Again, in the mathematical precision of crystallization, in the regular proportions with which the different chemical substances combine, and in the affinities which they have for each other, we find a series of laws so constant and unvarying, that they cannot be the result of chance, but must have been imposed upon them by Him Who gave them their being at the first. And consequently these also are a continual proof of His divine Providence extending itself to objects so minute, that in some cases the naked eye cannot discern them.

"There is a most interesting branch of your studies, which leads you to investigate the properties of different animal, and vegetable, and mineral substances, and the services they may render to man. If we heard for the first time that a connection existed between the life that is in *us* and that which is in plants and flowers, that this connection has been established since the creation, that it is possible for man to trace it out,—how we should be amazed ! What new and delightful trains

\* Rev. Isaac Williams, *Thoughts on the Study of the Holy Gospels, intended as an Introduction to a Harmony and Commentary*, small 8vo. 1842. p. 75.

of thought such an announcement would suggest to us ! But it is your privilege and your duty, as a Student, to renew this delight in your heart every day<sup>f</sup>." And thus you will learn that there must be an Almighty Power directing the effects which the different medicines have upon us, for in no other way can we explain how a trifling quantity of some vegetable or mineral substance can have such an influence upon the human frame for good or for evil ; to check the progress of disease, or to extinguish life.

Then again, we see how good is brought out of apparent evil, and that no part of the Creation is without its use<sup>g</sup>, since even the very poisons, by a skilful employment of them, are made to furnish some of the most valuable remedies which we possess. There is more than we can see in all that surrounds us, and all things are provided for our good.

This, I trust, will be sufficient to shew you that in the Lecture Room you will find a wide field wherein to contemplate the power, and wisdom, and goodness of God ; and having given you these few instances of it, I would leave it to your own piety to discover and adore Him in the rest. And may God give thee of that Wisdom which

<sup>f</sup> Rev. Fred. Maurice, *On the Responsibilities of Medical Students*, p. 20.

<sup>g</sup> See Appendix, Note X.

is with Him, which knoweth His works, and was present when He made the world, and knew what was acceptable in His sight, and right in His commandments! May He send her out of His holy heavens, and from the throne of His glory, that being present she may labour with thee, that thou mayest know what is pleasing unto Him<sup>h</sup>!

<sup>h</sup> Wisd. of Sol. ix. 9, 10.

*Prayer.*

O ETERNAL FATHER of our Lord Jesus Christ, Almighty and everlasting God, I pray Thee of Thy great mercy to bless me in all the labours of my calling, and in these mine attempts at learning it; do Thou strengthen my mind, my perseverance, my reason, and my senses, and so perfect them by Thy help, that all the studies and labours of my calling may be rightly accomplished, and may be directed to the glory of Thy name and to the welfare of mankind; through Thy well-beloved Son, Jesus Christ our Lord. Amen. (*Prayers for the Medical Profession*, p. 1.)

**CHAPTER VI.**

**DAILY LIFE.**



Ἀρχὴν πάντων καὶ τέλος ποιῶ Θεός.

If on our daily course our mind  
Be set to hallow all we find,

• • • •

Some softening gleam of love and prayer  
Shall dawn on every cross and care.

(*Christian Year*,—"Morning.")

## DAILY LIFE.

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IN the former chapters I have spoken at length on some of those points, which are more immediately connected with the duties entailed upon you by your Profession ; but in this I wish to notice a few of a more general character, which are, indeed, in some measure common to all who are engaged in any active calling, but which derive their peculiar complexion from the circumstances in which each individual is placed : and so here I shall endeavour to view them in that light in which they will be presented to *you*. Thus much I have premised, in order that you may not feel disappointed on the one hand, if you find many Christian duties passed over without notice, nor, on the other hand, inclined to undervalue any passages which may seem, at first sight, to be common-place, or less applicable to your own case than you expected to have found them.

To begin, then, with the early dawn ; God has

given to man but a short time here upon earth, and we have a great work to do; many enemies to conquer, many evils to prevent, many difficulties to master, many necessities to serve, many poor to relieve, many diseases to cure<sup>a</sup>; there is a great work to do, and we have need of all the time that we can save. Say not, then, when the sun is on its way, "yet a little sleep, a little slumber, a little folding of the hands to sleep<sup>b</sup>," but remember that the first breath of the morning is the freshest and the sweetest, and that our spirits feel its kindly influence. The birds are then singing the praises of Him Who made them<sup>c</sup>; and shall man be silent? No: rather let us sanctify the employments of the day by early prayer<sup>d</sup>, for the mind is most calm and unruffled, before the anxieties of the day have unsettled it<sup>e</sup>; it can give itself to devotion then, in a way in which it cannot at any other time; and by it religion is enabled to get the first possession of us, and to anticipate the powers of evil. Never, then, omit to begin the day with prayer and the study of God's holy word; for now is the time to set apart those moments for devotion, which the

<sup>a</sup> See in Bp. Taylor's *Holy Living*, ch. i. § 1, on the "*Care of our Time*," some excellent rules for the due employment of it.

<sup>b</sup> Prov. vi. 10.

<sup>c</sup> See St. Ambrose, *Hexaem.* v. 12. p. 95. D.

<sup>d</sup> "Look on your soul as still undressed, till you have said your prayers." (Bp. Ken's *Manual of Prayers for Winchester Scholars*, p. 6. ed. 1840.)

<sup>e</sup> See Appendix, Note Y.

business of the day or the weariness of the evening may not suffer you thus to spend<sup>f</sup>. And having so done, you will go forth to your daily task with strength and cheerfulness; it will become to you not a toil but a religious service; you will feel what great power the Almighty is entrusting to you for the good of others, and for your own too, if you use it rightly; you will go forth manfully, not ashamed of the ridicule of those who have not the courage to do as you do, and who will themselves be constrained at last to admire your consistency, if you persevere<sup>g</sup>.

And this leads me to say a few words on a most important subject, I mean the choice of your companions, which is indeed a point of the utmost consequence to every young man at his entrance into life, but which I cannot help thinking is fraught with especial danger in the case of the Medical Student. You are perhaps at this moment, or you probably will be during some portion of your student life, away from all your friends, in the midst of some large city<sup>h</sup>, a place of

“crowded loneliness,

Where ever-moving myriads seem to say,

‘Go—thou art nought to us, nor we to thee—away!’”

<sup>f</sup> See Appendix, Note Z.

<sup>g</sup> See Appendix, Note AA.

<sup>h</sup> See Appendix, Note BB.

<sup>i</sup> *Christian Year*,—“*St. Matthew's Day*.”

Here you will meet with little to remind you of your old associations and of your home, and great, therefore, will be your need of watchfulness and care, to keep in mind the lessons which you may have heard from the lips of those who love you best. They, perhaps, may be often thinking anxiously of you ; and you will act a cruel part if you do not shew that you are often thinking of them in return. The recollection of their parting words, and the thought of the pangs which they would feel if you should go astray, may serve to check you in the beginning of an evil course, and may make you shrink from the first step in the paths of sin. O, then, keep alive by constant remembrance, and by the interchange of your thoughts and feelings, all those kindly affections which the members of a family should cherish towards each other ; never suffer any other friends to occupy that place in your heart which is due to those whom God has given you by nature ; and above all, never allow the dread of the ridicule of your worthless companions to prevent your fulfilling all those duties which you know are pleasing to your friends at home, to all good men on earth, and to your Father in Heaven<sup>k</sup>.

With respect to your intercourse with the companions among whom you will be thrown, I think

<sup>k</sup> See Appendix, Note CC.

we should ever remember to our shame that about a century ago the pious Hey, "when engaged in his medical studies in London, could not meet with one serious young man in his own Profession<sup>1</sup>." I hope, and really believe, that a Student would not now feel to the same extent the want of spiritual sympathy; I think, too, that much fruit may (under God's blessing,) be expected from the exertions that are now being made for the improvement of Medical Education and for the application of the Collegiate System to the Medical Schools in different parts of the kingdom<sup>m</sup>: still I much fear that, as things now are, the greater part of what I say must be in words of caution; for how many a Student, who has left his home with affections uncorrupted and with purity undefiled, and who has returned to it in shame, and misery, and ruin<sup>n</sup>, has had to attribute his first falling away from God, to the example and advice of some wicked companion! How many a one has learned his earliest lesson in vice from those whom he first met with in the Hospital or the Dissecting Room<sup>o</sup>! Strive, therefore, (as "two are better

<sup>1</sup> Pearson's *Life of Hey*, p. 14. 1st ed. See Appendix, Note DD.

<sup>m</sup> See the Rev. Vaughan Thomas's Letter to the Rev. Dr. Warneford on *The Educational and Subsidiary Provisions of the Birmingham Royal School of Medicine and Surgery*, 4to. Oxford, 1843. (for private distribution.)

<sup>n</sup> See Appendix, Note EE. .

<sup>o</sup> See Appendix, Note FF.

than one, for, if they fall, the one will lift up his fellow<sup>p</sup>,") strive to find among those whose employments are the same as your own, a true Christian friend. If you seek for one in earnest, your seeking will not be in vain: some "divine chance"<sup>q</sup> will make known to you him who is of a like disposition with yourself, and you will both recognize the secret bond which unites you together. In proportion as you become joined to him, so will you be enabled to forsake and avoid the society of the others; while with him you will feel a new pleasure, not only in your common studies, but also in "walking together in the house of God as friends<sup>r</sup>."

Let Sunday always be to you a day of religious improvement; for, when it was made a day of rest from bodily and mental labour, it was not given as a day of worldly amusement<sup>s</sup>; nor will God suffer us to dishonour Him with impunity, by doing our own ways, and finding our own pleasure, and speaking our own words on His holy day<sup>t</sup>. And therefore, though our Lord Himself has taught us that "it is lawful to heal on the Sabbath Day<sup>u</sup>," thereby allowing us to do the works of our calling whenever need or charity may

<sup>p</sup> Eccl. iv. 9, 10.

<sup>r</sup> Ps. lv. 14.

<sup>s</sup> La. lviii. 13, 14.

<sup>q</sup> Θείη τύχη. (Herod. iv. 8: v. 92. § 3.)

<sup>t</sup> See Appendix, Note GG.

<sup>u</sup> St. Luke xiv. 3.

so require, yet this permission cannot be extended to a Student's visits to the Hospital, made not out of love to his neighbour, but merely for his own advancement in science. If, however, you should be unavoidably prevented on Sunday by the duties of your Profession from going to the House of God, do not omit to use some prayer by yourself<sup>\*</sup>; and it would be a good rule to go, if possible, on some day in the ensuing week instead.

Of the many lessons in Christian holiness to be learned by attending on the poor inmates of a Hospital I have already spoken; and also of the duty of striving to look on each as one of Christ's brethren, which will most effectually prevent any rough, or impatient, or unkind behaviour towards them: but you will also frequently have occasion to visit the houses of the poor, and here also there are lessons to be learned, and duties to be performed. Perhaps this is a better place for learning contentment, and self-denial, and compassion, than even the Hospital; for there, if you find no luxuries, you see at least all the necessities of life supplied in abundance, but in the houses of the poor you will often have to witness not only bodily pain, but also the extreme of poverty and destitution. And with respect to your duties, I think you will have many opportunities of talking or reading to your

<sup>\*</sup> See *Prayers for the Medical Profession*, p. 116.



patients, or of praying with them, in their own homes, which (as I have already hinted,) could hardly be done with propriety in the Hospital<sup>y</sup>. You may also be of great service to them in common worldly matters by noticing any little things about the house that may easily be improved, and especially by impressing upon them the advantages of cleanliness and good order.

I have noticed the duty of morning prayer : but we must not forget that the Apostle bids us "pray without ceasing<sup>z</sup>;" and I would therefore recommend you to endeavour to fulfil this command, by saying a few words of prayer at different times during the day<sup>a</sup>. Nor need you fear that this will take up too much of your time, and thus interfere with your daily work ; for, on the contrary, you will only go on with it the more zealously, like the weary pilgrim, who stops for a moment to quench his thirst, and then continues his journey with fresh strength and vigour<sup>b</sup>. Thus these few words of mental prayer will be a great comfort and refreshment to your soul, especially when you are brought into any trial or difficulty of a severer kind<sup>c</sup>; they will remind you that it has pleased God to place you where you are, that it is in

<sup>y</sup> See Appendix, Note HH.

<sup>z</sup> See Appendix, Note II.

<sup>c</sup> See Appendix, Note KK.

<sup>z</sup> 1 Thess. v. 17.

<sup>b</sup> See Appendix, Note JJ.

fact *His* work which you are doing and not your own<sup>d</sup>, that His grace will be sufficient for you to enable you to act or to suffer, and that “His strength will be made perfect in your weakness<sup>e</sup>.”

This, I trust, will be enough to shew you, with God’s blessing, what your daily life and conversation should be; and it now only remains, that I should beg you to conclude the day, as you began it, with prayer. In the morning you had to prepare yourself for the day, and to put on your armour; in the evening you are to take it off, and examine how it has enabled you to fight the good fight of faith: take care, then, that you sleep not<sup>f</sup> without such a recollection of the actions of the day, as may place each one in its proper light, and lead you to seek forgiveness for those wherein you have offended or fallen short of your duty.

In conclusion, let me press upon you the words of one who, after fifty years of practice as a Physician, gave to his younger brethren the following charge:—“Think ever what thou art, and what thou oughtest to be. God hath made thee a Priest of the holy flame of life, and an administrator

<sup>d</sup> See Appendix, Note LL.

<sup>e</sup> 2 Cor. xii. 9.

<sup>f</sup> Μηδ’ ὕπνον μαλακοῖσιν ἐπ’ ὀμμασι προσδέξασθαι,  
Πρὶν τῶν ἡμερινῶν ἔργων τρις ἑκάστον ἐπελθεῖν.

“Πῇ παρέβην; τί δ’ ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη;”  
(Pythag. *Aur. Curm.*)

and dispenser of His most precious gifts, even health and life, and of the hidden powers which He hath placed in Nature for the good of mankind. How high and holy a charge! administer it worthily; not for thine own advantage, nor for thine own fame, but for the glory of God, and the saving of thy brethren. A day will come when thou wilt have to give an account thereof<sup>c</sup>."

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*Prayer.*

HEAVENLY FATHER, I have work to do, I have a busy world around me. Eye, ear, and thought will all be needed for that work, done in and amidst that busy world; and so now, ere I enter upon it, I would commit eye, ear, and thought, and wish to Thee. Do Thou bless them, O God, and keep their work Thine; that as, through Thy natural laws, my heart doth beat and my blood flow on without my thought for them, even so, through Thy gracious help, my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to consecrate to Thy service each single thought. Grant this for Thy dear Son's sake. Amen<sup>d</sup>.

<sup>c</sup> See Appendix, Note MM.

<sup>d</sup> See Arnold's *Sermons*, vol. iv. p. 84.

**CHAPTER VII.**

**THE EXAMINATION.**

*Nûν ὑπὲρ πάντων ἀγών.*

(Aeschyli *Pers.* v. 403. ed. Wellauer.)

So, when my Saviour calls, I rise  
And calmly do my best ;  
Leaving to Him, with silent eyes  
Of hope and fear, the rest.

(*Lyra Apostolica*, § lxxii.)

## THE EXAMINATION.

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“ How quickly have the years flown away since my medical studies began, and I made my first visit to the Hospital! It seems like a dream when I think how much has met my eye, how many scenes of sorrow and of anxious care; and how often my aching heart has felt the difficulty of the work which I have had to master, and how hopeless and dispiriting it has seemed. Yet I have been mercifully guided through it all until now; for how often have I been supported by a strength which was not my own, and have found that that which I most dreaded, has been made in some way or other to bring its own comfort with it! How often when lonesome and cast down, with no one to share my griefs and lighten my sorrows, have I been reminded that there is indeed an ever-present Friend, if we would but look to Him! And what return have I made for this? Now that the day of trial is come, how sadly do I think of

the hours which have been wasted, and with what an awful voice do they rise up against me ! Others with no greater advantages than those which I possessed have outstripped me, and how unprepared am I for the labours which await me ! Could I have once more the time and opportunities which have passed, what a different use would I make of them ! Every moment that has not been improved seems to say that its hour of vengeance is now come. Surely, whatever may be the event of to-day, I will gain a lesson from the thoughts which crowd upon me now, when I can least bear them, and which distract my mind when it ought to be most quiet."

Such are some of the thoughts which we may well suppose to arise in the breast of a Student, who has felt what his duties are, and has endeavoured to fulfil them ; but who yet is sensible of his own imperfect knowledge and the failings which have all along accompanied him, when he is called to present himself before his elders, and give them proof that he has made that proficiency in his studies which may warrant them in trusting the lives of others to his skill. It is not only a fear of the final result, (though of course this has much to do with it,) but it is also a sense of modesty, and diffidence, and self-distrust, and a dislike to be compared with the wisest and most

experienced in his Profession, because he must feel that, however well he may acquit himself for his age, yet his inferiority to them must be shewn, and we naturally shrink from a position which places us in such a light. And so we find that not only the ignorant and the unprepared look forward with feelings of great anxiety and uneasiness to an approaching Examination, but even those also, who cannot but feel, when they consider the matter calmly, that they have every human prospect of success.

You will see at once that I have been sketching a picture which is wholly unsuited to the idle and the careless; and I have done so, because I cannot expect that this chapter will have much attraction for *them*, if they have not been previously induced to leave off their destructive course. I have attempted to enter into *your* feelings upon the subject, and to say that which may place the matter before you in its true light, and make you less anxious and perplexed, by shewing that the fears which now torment you, are not the forerunners of a certain defeat, but rather the workings of a good and thoughtful mind in the breast of a *man*,—for such we all are, and cannot therefore be free from some such feelings which indicate that we are not already made perfect. And you may be sure that the feelings of your Examiners will be



of a similar kind; they know from experience how great a trial it is to you, and they are aware that they have a duty to perform towards *you*, as well as towards the public. You may therefore rest satisfied that every allowance will be made, which justice can permit; that success, with God's blessing upon your endeavours, is within your reach; and that, in any ordinary case, it must arise from his own want of diligence if the Student fails.

This, I trust, will be sufficient to give you a right view of what the Examination is, and will tend to quiet your apprehensions concerning it: I now proceed to offer a few general hints on the subject of your preparation for it.

Since, as I said before, I am not writing for the idle Student, you must not expect from me a list of the questions which are most likely to be proposed, or that I should attempt the vain and useless task of pointing out some easy way of getting through the Examination with credit and advantage to yourself. My advice, to be of any service, must refer to the period of your early studies, for then alone is the time to prepare yourself for that which you have now to encounter: still, however, in so doing I shall not enter upon any minute details or directions concerning them, but shall leave these to the several Professors whose lectures you attend, for from them you must

learn the particular application of the principles which I now endeavour to inculcate. My present purpose is to shew you how their instruction may be made most available by one who is really anxious to prepare for his future duties, to which the Examination will introduce him. I would urge you, then, not to put off all thought of this day till it is just at hand, but, as different circumstances make you acquainted with the subjects which will then be presented to you, to strive to gain a proper knowledge of them, under the guidance of those to whom the care of your education is intrusted. This will not only give you that confidence, which the feeling that you have done your best can alone inspire, but will also set before your fellow Students an example of industry and perseverance which it will be their greatest wisdom to follow.

But, while I advise you to read as a Student, with a view to that trial which is to terminate this portion of your life, I do not wish you to be for ever thinking of it; for that would only tend to unsettle your mind, and make you so anxious about the final result that you would be unable to bestow upon any subject the calm consideration which it might demand. I mean rather that the course which I have recommended should produce a habit of regular and accurate study, directed to

a definite object ; and I am sure that by submitting yourself to the line which is marked out for you, you will be saved from wasting many an hour, which when once gone can never be recalled, and that you will be preserved from that dissipation of mind to which so many fall a sacrifice, who follow only the bent of their own inclinations. You may think it more pleasant to devote your time to anatomy, or chemistry, or the study of some particular class of diseases; the present, however, is not the time for doing this, but for gaining such a store of sound and useful learning, and such a general insight into all the different branches of your Profession, as shall prove a solid foundation upon which you may build hereafter, when you come to choose for yourself the line of study or of active duty which shall seem most suited to the abilities with which God has blessed you.

But, not to dwell longer upon the previous course of study which is required of you, let us see what you may gain from the Examination itself. It will most probably be the first thing which will throw you back upon yourself and your own resources, and shew you what your deficiencies really are. Here you will be left entirely to yourself, with no external aid to assist you in any difficulty ; you will not be able to consider the matter at your leisure, nor consult your friends

about it; and surely this may teach you what a severe trial it would be in after life to find that you were not prepared for the cases which might come under your care and admit of no delay, when not merely your own credit, but the lives of other men would have to suffer from your ignorance.

Again, if you consider how very imperfectly you answer even the questions which relate to the things with which you seem to be most familiar, you will see at once how foolish it is to suppose (as some do,) that your studies are to end with the Examination, and that your passing this creditably is a sufficient proof that you have advanced far enough in medical science: rather it should shew you how little you know compared with those who are of the wisdom and experience of your Examiners, and have grown old in the duties of their Profession. If you wish to become a really great Physician, or even a consummate practitioner, you must never be too proud to learn, never too indolent to study. Not only are there many facts with which others are acquainted even now, and of which *you* have never heard, but the science of Medicine itself is advancing so rapidly, that each succeeding generation far surpasses that which has gone before it. It being, then, a law of God's Providence that science should be thus progressive, while it still depends upon

man's exertions to make it so, it must be the duty of every one to labour towards this end, as far as his opportunities and abilities enable him. And who, of whatever age and station, shall be excused, if he rests satisfied with any definite amount of knowledge, and thinks that he has no need to strive earnestly for an increase of it? And if this applies to the oldest and wisest of us, what must we say of him who neglects this duty upon the very threshold of life?

If you have noticed how in the preceding chapters I have recommended Prayer in all the circumstances of life, you will not be surprised at my now advising you not to present yourself for your Examination without having first begged God's blessing on the approaching trial<sup>a</sup>. Perhaps there is the less need for me to mention this in the present instance, as we are all ready enough to fly to God for aid when we are in any trouble or distress; but still I cannot help assuring you that in this anxious and exciting hour you will find nothing so soothing and composing as the recollection of our Lord's own promise, "It shall be given you in that same hour what ye shall speak<sup>b</sup>."

In conclusion, I would add that this Examination should make you look forward to others which you will have to undergo. There is the judgment

<sup>a</sup> See Appendix, Note NN.

<sup>b</sup> St. Matt. x. 19.

of the public upon your skill, which, humanly speaking, will decide your success or failure in life, for upon their favour or disapprobation your practice will in a great measure depend. There is the judgment of your own conscience, which will acquit or condemn you upon each individual case which you will treat, and whose voice will be heard in proportion to the importance of the matter which you have in hand. And lastly, there is the judgment-seat of Christ, (which this earthly Examination may well force upon your mind,) before which you must one day give account of every action, every word, and every thought; when you will be questioned, not as to the *amount* of your talents and acquirements, but as to the use you have made of them; not of the accuracy of your diagnosis and the skill of your treatment, but whether these gifts have been employed in the service of Christ's poorer brethren; and further, not of the absolute amount of misery and suffering that you have relieved, but of the motives from which you have acted, and whether you have done the works of your calling, not for the sake of money, nor for the advancement of science, nor even for the good of your fellow men, but for the LOVE OF GOD<sup>c</sup>!

<sup>c</sup> See Appendix, Note OO.

*Prayer.*

O MOST MERCIFUL FATHER, into Thy hands I commit myself, and to Thee I resign all my hopes and fears this day. Increase in me, O Lord, the spirit of wisdom, which Thou alone canst give, and so strengthen my mind that I may recall the studies of past years, and make answer unto them that prove me. O Lord, remember not the sins and offences of my youth, and let not mine iniquities rise up in judgment against me, lest I lose the fruit of my labours, and the means of serving before Thee in the work whereunto Thou hast called me. But above all, O Lord, grant that I may look beyond this earthly trial to that time when Thou shalt judge the quick and dead by Jesus Christ, our Lord; and O that my present thoughts and feelings may lead me to make a more constant preparation for it! O Lord, look not upon me according to my sins, but after Thy manifold and great mercies; through the same, Jesus Christ, our Lord. Amen.

## **CHAPTER VIII.**

## **CONCLUSION.**



**Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. (Eccles. xii. 13.)**

## CONCLUSION.

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AND now, my young friend, having said a few words on some of the most important situations in which during your career as a Medical Student you will find yourself placed, I have not much to add here; and yet there are still one or two remarks I would fain make before we part.

As I would wish your feelings to be those of a Christian, so I would wish your manners to be those of a gentleman. By this I do not mean that paltry affectation of fashion, which mistakes finery for elegance, rudeness for ease, and impertinence for wit; which so many young men find it easy to assume, under the mistaken idea of appearing well-bred, but which does in fact only tend to make them ridiculous as well as disagreeable: nor do I allude to that extreme and refined polish of manner, which is only to be acquired by constant and familiar intercourse with society of the highest rank, and which therefore is of the less import-

ance, as it must necessarily be confined to a small number of individuals. I mean rather that sort of outward demeanour which is valuable because it is the natural expression of inward feelings; which shews itself in a studious avoidance of every thing low, and coarse, and vulgar, in a kind, obliging, courteous behaviour, and in an anxious care to avoid giving unnecessary pain to any man's feelings even in trifles. This is the species of good-breeding which I would wish every Medical Student to possess, and it is that which may the more reasonably be expected from them, because the attainment of it is perhaps equally within the reach of every individual, to whichever branch of the Profession he may belong. I may add also that the very exercise of his Profession has (in a well-regulated mind,) a tendency to produce this kindness and gentleness of deportment; for the habit and duty of caring for others will make him "kindly affectioned," so that it will become both easy and natural to him to "rejoice with them that do rejoice, and to weep with them that weep<sup>a</sup>." And believe me that in after life any little homeliness of manner and want of polish will be much less noticed and much more readily excused, (and thus stand less in the way of your professional usefulness,) if accompanied by a quiet

<sup>a</sup> Rom. xii. 10, 15.

unpretending address, and the essentially gentlemanly feelings that I have described, than if they are attempted to be concealed beneath a foppishness of dress and carriage, or suffered to become offensive by being associated with levity and coarseness.

Let me earnestly impress upon you the folly, as well as the sin, of wasting any of the brief period of time allotted to your Medical Studies. Well, indeed, might the Father of Medicine begin his most famous work<sup>b</sup> by warning his readers that "Life is short, and Art is long!" a maxim that applies to every profession, age, and country; but to none, perhaps, more closely than to yours. If you have ever heard an Introductory Lecture, in which a course of studies is often marked out that would require ten or twelve years for its due performance instead of four or five, even after deducting something from what it requires<sup>c</sup>, still you cannot reasonably doubt that the few years you will have to spend in learning your Profession as a Student, will be fully employed: and with respect to your age and country, surely the consideration of these can afford but little encourage-

<sup>b</sup> See Appendix, Note PP.

<sup>c</sup> See Dr. Latham's first Lecture, not for a specimen of the exaggeration here hinted at, but for some useful remarks on the policy and propriety of lessening the number and extent of the preparatory studies which are sometimes spoken of as absolutely necessary.

ment to idleness<sup>d</sup>. In prosecuting your Medical Studies you have, indeed, no time to lose ; but there is another and more awful sense in which it is true that "Life is short," that the night and death cometh in which no man can work, and that now is the time in which to prepare, not only for your career on earth, but for ETERNITY ! To a really Christian Student these duties are identical ; for his preparation for Eternity consists in performing the duties belonging to the several periods of his earthly course, and it is the peculiar duty of this portion of his pilgrimage to prepare for the exercise of his Profession in after life. But with *every* Medical Student, alas ! this is not the case : for how often do we see a young man endued with great talents, actively engaged in his studies, and losing no opportunity of adding to his store of knowledge ; joining to all this intellectual power and energy many of the social virtues that promote success in life, respectful and attentive to his superiors, courteous and amiable to his equals, perhaps also kind and considerate to his inferiors ; and yet, with all these fair appearances, we cannot but see that God's Holy Spirit is not with him, that all his thoughts and plans are for *this* world only, and therefore that it is in this world only that he is to look for his reward<sup>e</sup>. Perhaps the

<sup>d</sup> See Appendix, Note QQ.

<sup>e</sup> See Appendix, Note RR.

thoughts of heavenly things may never have been brought before him, perhaps the excess of his activity in worldly schemes may have left him no time to entertain them; still, however this may be, there still remains the solemn and awful spectacle of a man who is careful to amass all wisdom and knowledge, except only that which is unto salvation, and without which all other kinds are but like the chaplets and garlands that decked the poor victim on its way to the sacrifice<sup>f</sup>.

“And here will I make an end: if I have done well, it is that which I desired; but if slenderly and meanly, it is that which I could attain unto<sup>g</sup>.” My only object in these pages (so far as I dare answer for my own heart,) has been to warn you against some of the dangers that will beset you during this early period of your professional life, to teach you how you may best avoid and resist them, and to shew you how you may pass through your career as a Student in such a way as to become hereafter both a helper and comforter to your fellow men<sup>h</sup>, and also one of Christ's true servants,—in short, a GOOD PHYSICIAN, in the highest and best sense of the words. If they shall in any degree have this effect; if they shall induce one of my younger brethren to choose the

<sup>f</sup> See Appendix, Note SS.

<sup>g</sup> 2 Macc. xv. 38.

<sup>h</sup> See Appendix, Note TT.

Medical Profession from higher and holier motives than those which are too often held out to him as its chief advantages; if they shall enable him better to overcome temptation by feeling that "when he is weak, then is he strong<sup>1</sup>;" if they shall make him more diligent in his studies, more gentle to the sick, more careful in the choice of his companions; if they shall induce him to offer up one heart-felt prayer the more: then, "Not unto us, O Lord, not unto us, but unto Thy name be the praise<sup>k</sup>," Who by Thy holy inspiration didst put into our minds the taking in hand this work, and by Thy merciful guiding hast enabled us to perform it; and do Thou, Who didst not reject the widow's mite, graciously vouchsafe to accept at our hands this humble attempt to extend Thy kingdom upon earth. Amen.

*Prayer.*

LORD JESUS, to whom but Thee shall I go? Thou hast the words of eternal life<sup>1</sup>; with Thee, and with those who have followed Thee, I will gladly stake my hopes for this world, and for Eternity. I desire nothing but to follow in Thy steps here, and, (if it may be,) through Thy blood

<sup>1</sup> 2 Cor. xii. 10.

<sup>k</sup> Ps. cxv. 1

<sup>1</sup> St. John vi. 68.

shed for my manifold sins and imperfections, to be where Thou art hereafter. Nature may sometimes be impatient, may think that Thy coming is too long delayed, may wish to exchange faith for sight, and hope for enjoyment; I may, indeed, say, "Come, Lord Jesus<sup>m</sup>;" (for such are the words of Thy Church, the Bride, and of Thy Spirit, which teaches the Church what to wish and to pray for:) but if Thou still lingerest, let me wait in patience Thy time, and occupy myself the while steadily in Thy service. There is enough for me, and for every one of Thy true servants, to do upon earth; there are wants to be relieved, bodily and spiritual; ignorance to be enlightened; falsehood and wickedness to be reproved; truth to be upheld, defended, and declared: do Thou guide us, and strengthen us, and give us an undying zeal for the work. Grant that every year of life there may be some such blessed fruit of our labour: yet grant also that we may not magnify ourselves in our own works; that we may rejoice, not because the devils are subject unto us, but because Thou hast loved us, and hast written our names in heaven<sup>n</sup>, and wilt bring us through Thy grace to Thine own eternal mansion with the Father. Amen<sup>o</sup>.

<sup>m</sup> Rev. xxii. 20.

<sup>n</sup> St. Luke x. 20.

<sup>o</sup> See Arnold's *Serm. Preached at Rugby*, Sermon. xvii. p. 198.



## PRAYER FOR UNITY IN THE CHURCH.

O GOD the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace<sup>p</sup>: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord; that, as there is but one Body, and one Spirit<sup>q</sup>, and one hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul<sup>r</sup>, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee<sup>s</sup>; through Jesus Christ our Lord. Amen. (*Form of Prayer for the Twentieth of June*<sup>t</sup>.)

<sup>p</sup> Is. ix. 6.<sup>q</sup> Eph. iv. 4.<sup>r</sup> Acts iv. 32.<sup>s</sup> Rom. xv. 6.<sup>t</sup> See also *Prayers for Unity and Guidance into the Truth*. London, Burns, 1841. 16mo. pp. 16.

## **APPENDIX.**

. . . λόγος γὰρ ἔκ τ' ἀδοξούντων ἰὼν,  
κακ τῶν δοκούντων αὐτὸς οὐ ταυτὸν σθένει.

(Eurip. *Hec.* 294. ed. Porson.)

Quicquid ubique bene dictum, facio meum; et illud  
nunc meis ad compendium, nunc ad fidem et auctoritatem  
alienis exprimo verbis. (Joan. Sarisburiensis *Polycrat.* prol.,  
quoted in Burton's *Anat. of Melancholy.*)

## APPENDIX.

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Note [A.] p. 3.

I CANNOT resist the pleasure of transcribing the whole of this passage, which neither the Student nor the Practitioner can read too often:—

“Whence comes this interest [in disease] ? At first, perhaps, it seldom comes naturally ; a mere sense of duty must engender it ; and still, for a while, a mere sense of duty must keep it alive. Presently, the quick, curious, restless spirit of Science enlivens it ; and then it becomes an excitement, and then a pleasure, and then the deliberate choice of the mind.

“When the interest of attending the sick has reached this point, there arises from it, or has already arisen, a ready discernment of diseases, and a skill in the use of remedies. And the skill may exalt the interest, and the interest may improve the skill, until, in process of time, experience forms the consummate Practitioner.

“ But does the interest of attending the sick necessarily stop here ? The question may seem strange. If it has led to the readiest discernment and the highest skill, and formed the consummate Practitioner, why need it go further ?

“ But what if Humanity shall warm it ? Then this interest, this excitement, this intellectual pleasure, is exalted into a principle, and invested with a moral motive, and passes into the heart. What if it be carried still further ? What if Religion should animate it ? Why, then happy indeed is that man whose mind, whose moral nature, and whose spiritual being, are all harmoniously engaged in the daily business of his life ; with whom the same act has become his own happiness, a dispensation of mercy to his fellow-creatures, and a worship of God.” (Dr. Latham’s *Lectures on Subjects Connected with Clinical Medicine*, 12mo. 1836. p. 37.)

#### Note [B.] p. 5.

Upon the candidates being presented to him,—

“ Deinde Vice-Cancellarius, librum capitibus ipsorum imponens, dicet : ‘ Ad honorem Domini nostri Jesu Christi, et ad profectum Sacro-sanctae Matris Ecclesiae et studii, ego auctoritate mea et totius Universitatis do tibi (vel vobis,) licentiam incipiendi in Facultate Artium (vel *Facultate Juris*,

*Medicinae, Theologiae,*) legendi, disputandi, et caetera omnia faciendi, quae ad statum Doctoris seu Magistri in eadem Facultate pertinent, cum ea compleveris (vel *compleveritis*,) quae ad talem pertinent solennitatem; in nomine Domini, Patris, Filii, et Spiritus Sancti;’ haec postrema dum pronunciat, debita cum reverentia, caput aperiendo.” (*Corp. Stat. Univ. Oxon.* tit. ix. sect. 7.)

The following is the commencement of the licence to practise;—

“ Cancellarius, Magistri, et Scholares Universitatis Oxon. dilecto nobis in Christo *A. B.*, Baccalaureo in Medicina, e Coll. *N.* intra Universitatem praedictam, Salutem in Domino sempiternam. Cum omnia nostra studia, consilia, et actiones ad Dei gloriam et fratrum salutem referri debeant; cumque Medicina ad haec, inter reliquas Facultates, plurimum conferat: hinc est, quod nos Cancellarius, Magistri, et Scholares antedicti (pro ea opinione, quam de scientia tua, vitaeque ac morum integritate, habemus,) liberam tibi, tenore praesentium, concedimus potestatem et facultatem practicandi in Medicina, et ea omnia faciendi, quae ad eam spectant Facultatem, ubivis per universum Angliae regnum, in perpetuum duraturam. Nos etiam Cancellarius, Magistri, et Scholares antedicti, &c. &c.” (*ibid.* tit. ix. sect. 9. § 6.)

## Note [C.] p. 7.

“Je ne puis certes, ny veux, ny dois ecrire en cette *Introduction*, que ce qui a desja esté publié par nos predecesseurs sur ce sujet. Ce sont les mesmes fleurs que je te presente, mon lecteur ; mais le bouquet que j’en ay faict, sera different des leurs, à raison de la diversité de l’ageancement dont il est façonné.” (St. François de Sales, *Introd. à la Vie Dévote*, Préface.)

## Note [D.] p. 15.

“Wem die Heilkunst nicht zur Religion wird, dem ist sie die trostloseste, mühseligste, und undankbarste Kunst auf Erden ; ja sie muß ihm zur größten Trivulität, zur Sünde werden. Denn nur was in Gott gethan ist, ist heilig und beglückend. Und was ist sie jetzt bei so Vielen ? Nichts als eine bloße Speculation, ein Mittel, ihr Glück zu machen, Geld, Ehre zu erjagen, höchstens bei den Bessern Naturforschung !” (C. W. Hufeland, *Enchiridion Medicum*, oder Anleitung zur Medicinischen Praxis, Berlin, 8. 1836. f. 83.)

## Note [E.] p. 16.

“La vie du Médecin est une vie de labeur, d’abnégation, de sacrifices ; esclave volontaire, vous êtes attaché à la glèbe du devoir le plus rigoureux ; vous ne vous appartenez plus, vous appartenez à l’humanité souffrante. Pour vous, plus de doux loisirs, pas un jour que vous puissiez consacrer au repos, aux plaisirs, au bonheur des champs, aux

lettres et aux arts que vous avez cultivés dans votre jeunesse, et que vous aimez passionnément peut-être. Vous rentrez épuisé de fatigue, on vient vous chercher encore, et vous ne pouvez pas, vous ne devez pas dire, 'À demain.' Le sommeil du Médecin est le seul qu'on ne respecte jamais. Malheur à lui, s'il refuse son ministère, il trahit son devoir!" (Cruveilhier, *Des Devoirs et de la Moralité du Médecin*, 8vo. pp. 32. Paris, 1837. p. 18.)

Note [F.] p. 17.

"We may be thankful to God when He makes our training for eternity consist in the doing great and useful actions, in bringing forth much fruit; but we, each of us, are doing our business as thoroughly, are answering as completely the purposes for which *we* were sent into the world, if we are laid for years of our life upon a bed of sickness, incapable of any further action than that of glorifying God, and perfecting our own souls, by patient love. The welfare of nations, the improvement of the world on a large scale, are (if I may use such an expression,) God's object and God's business; and thankful and happy we may be when, by the particular call of His providence, He chooses us to be His honoured instruments in accomplishing His work. But yet we should rejoice with trembling, lest, while thus engaged in what I have ven-



tured to call God's peculiar work, we may chance to neglect our own ; while preaching or ministering to, or enlightening, or governing others, we ourselves should be castaways. It is not, therefore, true that our great business or object in the world is to do all the good we can in it : our great business and object is to do God's will, and so to be changed through His Spirit into His image, that we may be fit to live with Him for ever. His will is declared to us by the course of His providence, putting us into different situations of life where different duties are required of us : but these duties are duties because they are His will ; and if performed without reference to Him,—if done for worldly objects only, be they ever so extensive and beneficial,—if done solely to improve mankind, and not to do the will of our heavenly Father,—then our great business in life is left undone, and the most helpless sufferer who has been bedridden for years, or the child who has been called away after the first opening of its heart to the love of God, has spent life better, and better answered the end for which he was born, than we." (Arnold's *Sermons Preached at Rugby*, Sermon xxiv. p. 280.)

Note [G.] p. 20.

"Jesus, then, means among the Hebrews a Saviour (יִשְׁעָ), but in the Greek tongue a Healer

(*Ἱησοῦς*): seeing that He is Physician of souls and bodies, and Curer of spirits, curing the blind in body, and leading minds into light; healing the lame in limb, and guiding the steps of sinners to repentance; saying to the sick of the palsy, ‘Sin no more,’ and ‘Take up thy bed and walk<sup>a</sup>;’ for, since for the soul’s sin the body was palsied, He first gave a cure to the soul, that He might extend it to the body. If any, therefore, is suffering in soul from sins, he has a Physician; and if there be any here of little faith, let him say to Him, ‘Help Thou mine unbelief<sup>b</sup>.’ And if any be encompassed with bodily ailments, let him not mistrust, but let him approach, (for such also does He cure,) and let him know that Jesus is the Christ.” (St. Cyril, *Catech. Lect. x.* p. 105. Oxford Translation.)

Note [H.] p. 20.

“Amid the various aspects subordinate to the supreme and primary character of the REDEEMER, in which Jesus Christ is presented to our contemplation in the records of His life and character, there is none so interesting to *me* as that of the healer of diseases—the GREAT PHYSICIAN. To those whose business is instruction, the character of Teacher, which He pre-eminently sustained,—to

<sup>a</sup> St. John v. 14, 8.

<sup>b</sup> St. Mark ix. 24.

rulers, magistrates, and governors, the character of Lord and Master,—to the spiritual guides of the people, that of Shepherd, (most apt and beautiful illustrations of His true nature and attributes,) may severally appear more striking, instructive, and appropriate. But to one whose mind has been filled and hands occupied during his whole life with diseases, watching their phenomena, studying their nature, and applying the abundant resources furnished to him for their cure or alleviation, and possessing, moreover, a strong bias toward the investigation of final causes, the ends and designs of the many processes and acts of natural bodies,—to such an one, every passage of revelation relating to the character of God as **THE HEALER**, comes home to the heart with a fulness of meaning, an accurate appropriateness to our condition, a touching relationship to our nature and necessities, which surpasses every other representation of His character and proceedings toward His dependent, sentient creatures. This is not a mere prejudice of profession.” (Mr. Gardner’s *Great Physician*, 8vo. 1843. p. 1.)

Note [I.] p. 22.

“There is little in the reputation of the Physician which would be desirable to a man of ordinary ambition. It is not a Profession suited to one who

loves display,—who would live in the mouths of his fellow-men,—who would enjoy a widely extended name and influence. The Physician is but little known beyond his actual sphere of practice, and this must be, from the nature of the case, extremely narrow. However he may be esteemed, and even venerated, in the community in which he resides, his worth can rarely be made known beyond it. No man's services are more valued in private life, no man is more important to families and individuals as such; but he forms no part in the public apparatus of the community,—all its machinery goes on as well without him as with him. His duties are performed to individuals, and not to bodies of men. He is obliged by a sort of physical necessity to revolve in one single circle, and that of very small extent.

“This is true not only of Physicians in general, but of some of those who have distinguished themselves as philosophers and reformers in the Profession. It is true, in great measure, of those who have displayed talents and exercised an influence, which, in any other department of Science or any other walk of life, would have made their reputation coextensive with the civilized world. In point of fact, how little is known, except by medical men themselves, of the great lights of our Profession, either of this or of former ages. Compare the

fame of Harvey, for instance, with that of Newton. I would not put the discoveries of the former on a level with those of the latter, either in respect to their intrinsic importance, or to the qualities of mind indicated in the individuals who made them. Yet there are some points of resemblance in their labours, which afford a reason for ranking them, as discoverers in Science, in the same class. The discovery of the circulation of the blood by Harvey was not less fundamental, or essential to a right understanding of the science of life, than that of gravitation by Newton was to the right understanding of all physical science. In the two great divisions of the creation, animate matter and inanimate matter, they were the discoverers of the principles or laws, with which all subsequent advances in knowledge have been connected, and on which they have been, in some measure, dependent.

“ Yet how different is the reputation they have enjoyed, not only in kind, (which was perhaps to be expected,) but in degree and extent ! Who hears the name of Harvey uttered beyond the limits of our Profession ? Who knows any thing of his life or labours ? How little do men estimate the value of his discovery, or the influence it has had on a science, to which they are notwithstanding daily looking for aid and comfort ! Who does

*not* hear the name of Newton? It is equally in the mouth of the philosopher and of the school-boy. It is associated in every man's mind, throughout the civilized world, with the laws of the universe which he inhabits.

“ Compare Bichat with Davy. They were men strongly resembling each other in genius, in an early developement of talent, and in the commanding influence they exercised over the sciences to which they were respectively devoted. Each, too, arrived in early youth at an eminence in his separate sphere of exertion, which is with most men the reward of many years of unwearied toil. But how different the rank which they hold with the world at large! The anatomist, the physiologist, looks up to Bichat with an admiration approaching that which the chemist feels in regard to Davy; but ask the man of letters, the man of the world, the politician, the lawyer, what he knows of the two philosophers, and you will find a striking and truly mortifying difference.

“ To take a still stronger example; suppose that the great founder of modern surgery, John Hunter, had been a lawyer or a statesman, and had applied to his pursuits the profound sagacity and unequalled industry which he bestowed on anatomy and physiology; he would have acquired a reputation equal to that of any individual of the age in

which he lived. We should have heard of him in the same breath with Mansfield, Burke, and Johnson. But what does the world know of him now, or what did his contemporaries know of him then? Little more than that he was *a very respectable surgeon!* which, in comparison with the actual character and desert of the individual, is much as if one were to say of Lord Mansfield, that he was *a respectable barrister!*" (Dr. Ware's *Introductory Lecture on the Character and Duties of a Physician*, 12mo. Edinb. 1836. p. 5, &c.)

"The fact is, that, with respect to the distinction of the *higher* honours, the Medical Profession in this country stands as an exception to the whole spirit and practice of the constitution in that point of its history. For, classed as it is, among the liberal Professions, it is the only one from which such honours are systematically withheld<sup>c</sup>. And yet in France, and other countries of Europe, it has not been thought derogatory to the national dignity, to confer titles of nobility on members of the Medical Profession, when the merits of the individuals have been conspicuously eminent.

<sup>c</sup> "Sir Hans Sloane's baronetcy, given by George I., was the first title of hereditary honour granted to any medical gentleman in this country. The Profession has since furnished at least its fair share of recruits to the *baronetage*. Between 1796 and 1837 that rank was (if we reckon aright,) conferred on seventeen physicians and surgeons, one oculist, and two apothecaries." (*Quarterly Rev.* No. cxlii. p. 553.)

“Do I state this as indirectly advancing a claim to such honours on the part of the Medical Profession of this country? Assuredly not. However such honours might be esteemed, I am persuaded that that calm exercise of common sense, which so particularly distinguishes our national character, would prevent the conception of any such ambitious claim, in the minds even of those who are most desirous of change.” (Dr. Kidd’s *Further Observations on Medical Reform*, 8vo. 1842. p. 11.)

If, however, worldly “distinctions are more limited and rare in our Profession than in either of the kindred ones,” the Physician not unfrequently receives marks of respect and love, which are in the sight of a Christian of infinitely greater value. Some of these are mentioned by Sir Henry Hallford in his Essay “On Some of the Results of the Successful Practice of Physic.” (*Essays and Orations*, &c. small 8vo., 1842. Essay 15.)

Note [J.] p. 25.

“Thrice blest are they who feel their loneliness!  
 To whom nor voice of friend, nor pleasant scene,  
 Brings that on which the saddened heart can lean;  
 Yea, the rich earth, garbed in its daintiest dress  
 Of light and joy, doth but the more oppress,  
 Claiming responsive smiles and rapture high:  
 Till, sick at heart, beyond the veil they fly,  
 Seeking HIS presence, Who alone can bless.”  
 (*Lyra Apost.* § xliv.)



## Note [K.] p. 26.

The following remarks on the scientific advantages enjoyed by the General Practitioner will be read with interest by those who intend to choose this branch of the Profession :—

“Of the three orders of Physicians, Surgeons, and General Practitioners, the last mentioned, numerically considered, preponderate to such an extent, as to constitute perhaps nine tenths of the whole Profession ; the Physicians and Surgeons, which constitute the remaining tenth, being probably equal to each other in number.

“It may be inferred from these relative proportions, that the great mass of the population of the country must usually depend on the General Practitioners for the medical regulation of their health : and indeed it is well known that this is really the case ; not only with reference to the inferior and intermediate ranks of society, but, to a certain extent, with reference even to the highest. The amount consequently of medical skill and experience of the whole body of General Practitioners is necessarily very considerable : and, were all the individuals of this order gifted with the methodical perseverance of some, a mass of information might be soon accumulated, which would not only raise the fame of the individuals who had contributed to

its accumulation, but elevate the general character of the Profession.

“The same amount, or even the same kind of information, could not be derived from either of the two other orders, or from both united; for they who have at all reflected on the nature of the positions respectively held by the Surgeon, the Physician, and the General Practitioner, need not be told how much more advantageously the last-mentioned is placed, with reference to the acquisition of professional experience, than either of the two former. The General Practitioner, for instance, is usually consulted at the very onset of disease, and has thenceforth daily opportunities of noticing its progress; and as, from his position, he sees a much greater number of cases within the same district, than falls to the lot of the Surgeon or Physician, he has opportunities, peculiar to his department, of observing the general progress and the various phases of the same disease. Again, from his very position, the General Practitioner is thrown more on his own resources than either the Physician or the Surgeon; and this is especially the case in rural districts, which may be considered as constituting his peculiar province, in which the pecuniary means of his patients in general could not afford the expense of an additional attendant; in which also, even were there not this impediment,

the urgency of the disease would often not admit of the delay which would be incurred by waiting for the aid of others, living probably at a considerable distance. . . . .

“In truth, there have been heretofore, as still there are, individuals among the General Practitioners, who have enjoyed, as well in the provinces as in the metropolis, not only a sphere of action equal in its extent and its pecuniary emoluments to that of any individual in the other two orders, but whose character, talents, and attainments, have secured to them a degree of consideration fully proportionate to that sphere of action.” (Dr. Kidd’s *Further Observations*, &c. p. 6.)

So much for the *scientific* advantages of this branch of the Profession; to complete the picture, the reader will excuse my inserting the following account of the *religious* character of a man, whose professional duties seem to have nearly answered to those of the country “General Practitioner:”—

“Amongst the number of excellent persons whose remains were cast here in one general mass, Hamon was particularly distinguished by talents and piety. Hamon might be termed, like St. Luke, at once the Evangelist and the Physician of the disciples. He was well known both in the literary and professing world, by his various productions on subjects of biblical criticism, by his moral and

spiritual essays, and by the elegant Latinity and eloquence of the celebrated epitaphs of Port Royal. He only devoted the hours stolen from his repose to literary pursuits. The day was spent in the gratuitous exercise of his profession of Physician, in which he had attained the first eminence, both in Paris, and in the estimation of the court. His charity was so ardent, that he deprived himself of fire, and, comparatively speaking, of food, in order to extend his bounties to the poor. For two and twenty years he subsisted on nothing but the bran bread made for the dogs of Port Royal, and water, in order to give away his daily portion of food.

“He every day walked above twenty miles, without having broken his fast, to visit the poor, carrying food and medicine with his own hands; and, in order not to lose a moment, he always carried with him a New Testament, which he had acquired the habit of reading as he walked; so that he was at once a Physician to the souls and bodies of his patients.

“The recluse who has recorded his life and composed his epitaph, terminates it by observing, ‘He entered into eternal life the twenty-second of February, 1687, aged 69, occupied in the contemplation of the mercies of our Lord, and with his heart and mind fixed on Christ, the Mediator

between God and man.' " (Schimmelpenninck's *Select Memoirs of Port Royal*, vol. ii. p. 237.)

Note [L.] p. 35.

"What a sad spectacle must have been all these sick persons with divers diseases brought together unto Christ! And how is it that we see daily, without fear and sorrow, the like signs of Satan's work in sin wasting the strength of the soul? How hear we without dismay like sounds of Satan's voice, in each oath the swearer utters, in each envious, angry, idle word, which they who swear not, venture to express? Where pride or passion prevails over Christian principle, *there* is fever; where the love of this world's pleasure casts out the love of God, *there* is plague and pestilence; where covetousness takes place of charity, where present enjoyment chills heavenly hope, where sense is triumphant over faith, *there* is the evil spirit in possession." (Rev. Charles Girdlestone's *New Testament*, vol. i. p. 385.)

Note [M.] p. 36.

Ὡς οὖν εὐεργέτης ὁ ἱατρὸς, καὶ πόνους, καὶ ἀληθ-  
δόνας ἐμποιῇ τῷ σώματι, (τῇ νόσῳ γὰρ μάχεται, οὐχὶ  
τῷ κάμνοντι,) οὕτως ἀγαθὸς ὁ Θεὸς, ὁ τὴν σωτηρίαν τῷ  
παντὶ διὰ τῶν μερκῶν κολάσεων διοικούμενος. (St.  
Basil, *Hom.* ix. vol. ii. p. 74. D. ed. Ben.)

## Note [N.] p. 40.

“ O blessed Jesus, for Thee alone I leave this enclosure, and not for any sensible satisfaction in the indulgence of benevolence and compassion. Be Thou with me, that I may indeed see Thy reflected image in the person of each afflicted fellow-creature, and, in serving him, may serve Thee, Who art my God and my all.” (*Geraldine: a Tale of Conscience*, vol. iii. ch. 18.)

## Note [O.] p. 41.

“ If we give but a cup of cold water to one of the humblest of our brethren, let it be done for Christ’s sake. Perhaps the need of our remembering this, is greater than we are apt to imagine. There is something so delightful in kindness, so natural in the wish to please and to relieve,—so exceedingly sweet in the consciousness of having done good to others, and in receiving the return of their grateful love,—that I am afraid our charity is very often unsanctified; we think of our suffering brethren only, without remembering Who it is that puts Himself forward in their persons to receive our love, and (if we will but see Him,) to take in their behalf the office of overpaying all that we can do to them. We see not Christ in those who need our charity; we see not God in

our own ability to relieve them: for what have we that we have not received? and that which we give them, are we the owners of it in truth, or only the stewards of God's bounty?" (Arnold's *Sermons Preached at Rugby*, Sermon. xx. p. 233.)

Note [P.] p. 42.

The following is the description given by *one of yourselves* of a Medical Student's first visits to the Hospital:—

“ He enters a large Hospital, with no adequate notion of medical study or its nature—no idea which had painted for him its wearisome details, (if so he please to judge them,) its many drawbacks, its horrors, its sad accompaniments of physical and mental sorrow. He had not thought upon the number of the sick and dying with whom he was to take up his abode—he had not been fully prepared for familiar contact with the dead, nor learned as yet to view his fellow-men as machines without souls. Hitherto, it may be, he knew of disease only that it was from God, that it was a remedy applied to the body to cure the disorders of a sinning soul, a mark of chastisement, an act of love from the hand of a wise Father. As yet he had but thought death the flight of an immortal creature to some immortal abode, the

passing of a lost being before the tribunal of an offended God, or the embosoment of a saint in the arms of his Saviour." (*A Letter from a Medical Student on some Moral Difficulties in his Studies, &c.* 8vo. pp. 31. 1841. p. 10.)

Note [Q.] p. 48.

"To a young friend who had very recently graduated, and who had accompanied him [Dr. Pitcairn,] from London to visit a lady ill of a consumption in the country, and who, on their return, was expressing his surprise at the apparent inertness of the prescription which had been left behind, (which was nothing more than Infusion of Roses, with a little additional mineral acid,) he made this reply, 'The last thing a Physician learns in the course of his experience, is to know when to do nothing, but quietly to wait, and allow Nature and time to have fair play in checking the progress of disease and gradually restoring the strength and health of the patient.'" (Macmichael's *Gold-Headed Cane*<sup>d</sup>, 8vo. 1828. p. 224.)

<sup>d</sup> As it has been doubted to whom this little work belongs, the following inscription in the copy belonging to the Radcliffe Library proves that the author was the late Dr. Macmichael of Christ Church:—"For the Radcliffe Library, Oxford, from the Author, who was one of the Radcliffe Travelling Fellows from 1811 to 1821. London, June, 1834."



## Note [R.] p. 54.

“ Il est vrai que les parties internes de l'homme ne sont pas agréables à voir, comme les extérieures. Mais remarquez qu'elles ne sont pas faites pour être vues. Il falloit même, selon le but de l'art, qu'elles ne puissent être découvertes sans horreur : et qu' ainsi un homme ne pût les découvrir, et entamer cette machine dans un autre homme, qu' avec une violente répugnance. C'est cette horreur qui prépare la compassion et l'humanité dans les cœurs, quand un homme en voit un autre qui est blessé.” (Fénélon, *Démonstration de l'Existence de Dieu*, p. 65. ed. 1820.)

## Note [S.] p. 55.

Let me again quote a few lines from the *Letter from a Medical Student*, and at the same time recommend the whole of it for your perusal :—

“ A corpse, may be, he had never seen, or if he had, it was that of a parent, or a brother, or a friend, over which in his tender spirit he had wept and prayed ; on both, on disease and on death, he had looked as the result of sin, the fruit of the fall of Adam, the perpetual remembrance of his forefather's guilt and his own wickedness. How could he do otherwise ? as a boy, he had shrunk instinctively from the contemplation of them ; as a youth, he had dreaded their approach ; as both, he

had felt death itself a moral rather than a physical change.

“It is now so with him no more; henceforth there is no mystery, no awe; he is guided to the Dissecting Room, and mystery is dragged out into fact, and awe banished, and the dead revealed in a guise that at first sight might pall the man that would mount a breach.

“His affections, it may be, are yet untainted, and he is shocked to watch the indifference visible on every side. The jest, the laugh, the game, fall heavily on his unaccustomed ear, and he wonders, perhaps fears; or, which is worse, he goes prepared to brave it; he enters determined to shew himself careless at the scene—there is small effort needed to part with innocence—he succeeds, and all his days remains unmoved.” (p. 11.)

Note [T.] p. 55.

“Here (Eccles. xii. 7.) we are told that upon death the spirit of man returns to God. The sacred writer is not speaking of good men only, or of God’s chosen people, but of men generally. In the case of all men, the soul, when severed from the body, returns to God. God gave it: He made it, He sent it into the body, and He upholds it there; He upholds it in distinct existence, wherever it is. It animates the body while life lasts; it returns

again, it relapses into the unseen state, upon death. . . . The point to be considered is this, that every soul of man, which is or has been on earth, has a separate existence; and *that* in eternity, not in time merely, in the unseen world, not merely in this,—not only during its mortal life, but ever from the hour of its creation, whether joined to a body of flesh or not. . . . Each of those multitudes [which we read of in history] not only *had* while he was upon earth, but *has* a soul, which did in its own time but return to God Who gave it, and not perish, and which now lives unto Him. All those millions upon millions of human beings who ever trod the earth and saw the sun successively, are at this very moment in existence all together. This, I think, you will grant we do not duly realize. All those Canaanites, whom the children of Israel slew, every one of them is somewhere in the universe, now at this moment, where God has assigned him a place. . . . They had their separate thoughts and feelings when on earth, they have them now. . . . Good and bad, wise and ignorant, rich and poor, each has his separate place, each dwells by himself in that sphere of light or darkness, which he has provided for himself here. . . . The rain falls, and the wind blows; and showers and storms have no existence beyond the time when we felt them; they are nothing in

themselves. But if we have once seen any child of Adam, we have seen an immortal soul. It has not passed away as a breeze or sunshine, but it lives; it lives at this moment in one of those many places, whether of bliss or of misery, in which all souls are reserved until the end. . . . They are gone from our sight, but they all live still, each with his own thoughts; they are waiting for the judgment." (Rev. J. H. Newman's *Sermons*, vol. iv., pp. 93—99. See also pp. 323, 327, and Bp. Bull's *Sermons*, vol. i. Sermon ii. and iii.)

Note [U.] p. 59.

. . . . . ἱερὸν λόγον, ὃν ἐγὼ τοῦ Δημιουργήσαντος ἡμᾶς ὕμνον ἀληθινὸν συντίθημι, καὶ νομίζω τοῦτ' εἶναι τὴν ὄντως εὐσέβειαν, οὐχὶ εἰ ταύρων ἐκατόμβας Αὐτῷ παμπόλλας καταθύσαιμι, καὶ τὰ ἄλλα μυρία μύρα θυμιάσαιμι καὶ κασίας, ἀλλ' εἰ γνοίην μὲν αὐτὸς πρῶτος, ἔπειτα δὲ καὶ τοῖς ἄλλοις ἐξηγησαίμην, οἷος μὲν ἐστὶ τὴν σοφίαν, οἷος δὲ τὴν δύναμιν, ὁποῖος δὲ τὴν χρηστότητα. (Galen, *De Usu Part.* iii. 10. tom. iii. p. 237.)

Note [V.] p. 61.

The following excellent observations disclose some other causes for the supposed frequency of infidelity among medical men besides the influence of the Dissecting Room:—

“It might, perhaps, be expected, that the very

process of a medical education would, of itself, furnish such irresistible proofs of a superintending Providence, as must work in the mind of any rational man a firm conviction and an increasing faith. Let a man of education go into a Dissecting Room for the first time: how will his mind be overpowered with a feeling of indescribable admiration and awe—how will the intricacy, the variety of structure—the connexion and the correspondence of every, even the minutest part, with the grand end and purpose of the whole, proclaim in language, which cannot be misunderstood, the immediate work and wisdom of God! The scenes, again, of misery, pain, and death, which a professional man is so often called upon to witness, would produce, it might be imagined, that deep and awful sense of religion in the soul, which, in the hurry and dissipation of the world, is too often neglected or forgotten. In other lines of life, religion is to be sought for from without; in the Medical Profession it appears to be almost forced upon the soul.

“ But the clearest evidence does not always produce either the readiest, or the most permanent, conviction. Frequent repetitions of the same circumstances and events, however grand or alarming they may be, have a strong tendency to diminish their influence on the mind. The inhabitants of

the most romantic countries in the universe, are generally the least sensible of the magnificence of the scenery by which they are surrounded. And so much does custom disarm all danger of its terror, that, in the latter period of a long siege, the soldiery will often, from pure insensibility, expose themselves, without the call of any military duty, to the fire of the enemy. It is from the action of this principle, that the Medical Student is rapidly hardened against those impressions of religious awe, which stamp themselves with such force upon the mind of a stranger. The spectacles of mortality which he daily witnesses, lose their terrific character, and become matters of course. From the power, again, which he possesses over the human frame, and over the operations of secondary causes, which by his professional skill he is enabled to influence, he is often in danger of losing every idea of the first great Cause of all things. 'I trust in Providence,' said the patient to his Surgeon. 'You had better trust in *me*,' was the Surgeon's reply; 'Providence will never cure you, but *I* can.' Yet the wounded man saw much more deeply into the real state of things than his wiser Surgeon; for he saw that the Surgeon himself was an instrument only in the hands of God, Whose government controuls, and Whose Providence protects us through the agency of secondary causes.

“Much, however, of the infidelity which we find in the practitioners of Medicine, is to be attributed to another cause. Of those who are destined to fill the ordinary branches of the Profession, few have ever received any intellectual education at all. At the age of fourteen, all general instruction is usually concluded, and their views are unceasingly directed to the study and practice of their future Profession. The superiority which young men feel, from an early initiation into the mysteries of a science so important in its object, and so general in its application, naturally enough engenders that self-opinion, which is the surest obstacle to any advancement in the paths of general knowledge. Forgetting, as we have seen, the existence of a first Cause, they would account for all the phenomena which they witness, from the action of secondary causes only ; and, consequently, the more accurately they observe, and the more deeply they investigate, the more surely they puzzle and perplex their understandings ; till, at last, their embarrassments conclude in a state of general Scepticism. Independently, again, of the natural pruriency of a young and undisciplined mind towards universal doubt, the Student finds that religious Scepticism is especially adapted to a course of sensual indulgence and practical profligacy. Infidelity is a very easy casuist ; it teaches

him that Man is his own master ; responsible neither to his Maker—Who is nobody ; nor to his soul—which is nothing.

“There is not, perhaps, a more melancholy spectacle to a feeling mind, than an active, intelligent, and generous youth, launched out into the troubled ocean of life, without one star from above to cheer or to direct his way. If his Profession be that whose peculiar province it is to alleviate the sufferings of our frail and perishable frame, we cannot but lament more deeply still the fate of one, who with all the talent of extending relief and comfort to others, is yet without the power of administering peace and consolation to himself.” (Rennell’s *Remarks on Scepticism*, 12mo. 1823. chap. iv. p. 55.)

Note [W.] p. 68.

“Les secrets de la Nature sont cachés ; quoiqu’elle agisse toujours, on ne découvre pas toujours ses effets : le temps les révèle d’âge en âge ; et, quoique toujours égale en elle-même, elle n’est pas toujours également connue. Les expériences qui nous en donnent l’intelligence se multiplient continuellement ; et comme elles sont les seuls principes de la physique, les conséquences se multiplient à proportion.

“C’est de cette façon que l’on peut aujourd’hui prendre d’autres sentimens et de nouvelles opi-



nions, sans mépriser les anciens, et sans ingratitude envers eux, puisque les premières connaissances qu'ils nous ont données ont servi de degrés aux nôtres ; que, dans les avantages, nous leur sommes redevables de l'ascendant que nous avons sur eux ; parce que, s'étant élevés jusqu'à un certain degré où ils nous ont portés, le moindre effort nous fait monter plus haut ; et avec moins de peine et moins de gloire nous nous trouvons au-dessus d'eux. C'est de là que nous pouvons découvrir des choses qu'il leur était impossible d'apercevoir. Notre vue a plus d'étendue ; et quoiqu'ils connussent aussi bien que nous tout ce qu'ils pouvaient remarquer de la Nature, ils n'en connaissaient pas tant néanmoins, et nous voyons plus qu'eux." (Pascal, *Les Pensées*, Pt. 1. § 1.)

Note [X.] p. 74.

"Ἔστι δὲ τούτων (scil. τῶν δηλητηρίων) οὐδὲν ἀργῶς, οὐδὲν ἀχρήστως γεγεννημένον· ἡ γὰρ τροφήν παρέχει τινὶ τῶν ἀλόγων, ἡ καὶ ἡμῖν αὐτοῖς παρὰ τῆς ἱατρικῆς τέχνης εἰς παραμυθίαν τινῶν ἀρρωστημάτων ἐξεύρηται. (St. Basil, *In Hexaëm.* v. 4. p. 43. B.) See also St. Ambrose, *Hexaëm.* iii. 9. p. 48. A. ed. Ben.

Note [Y.] p. 80.

From many beautiful passages in testimony of the value of Prayer, I have chosen the following,

because, being taken from a Sermon printed for private distribution, they are the less likely to fall in your way :—

“Let me go one step farther. I have spoken of the early morning prayer. I have urged that it be scrupulously performed in its due hour, because this will protect it from being infringed or curtailed in the *time* that belongs to it. But let us go one step farther ; and suppose it protected from this violence, only placed in a later hour ; the same span of time rigidly secured to it, the same retirement and uninterrupted solitude, every outward circumstance the same, only it shall be *later in time*. Let it stand thus ; and I will now say confidently that you can as soon invert a process of nature, you can as soon transpose the dew and the sunshine, you can as soon make sultry noon have the softness and fragrance of early dawn, as you can make it to be the same thing, whether you carry to the throne of the Most High the first-fruits of your day, or not the first. I feel that I am arguing here on that which is not the ground of argument. They who know the Christian life, know what I say. They will not contradict me when I aver that there is a freshness, a power, a salient energy, about that prayer which is sent up to God, when it is our *first* work of heart and mind in the day, which is not found when it is not

the first. For the pursuits of earth have the character of earth, and gravitate to the parent mass: they draw down the soul of man; and if you would be above them, you must be beforehand with them. True, that the secular studies of a good man are not pursuits of earth; true, that they are refined and sanctified to him, because they are all a service of God: but begun without God, begun without and before the morning's prayer, they are of earth and not of heaven; they have not the charm to sweeten and to purify them, they have not the Spirit of God breathed over them, they are dry bones, they do not live; they have all their proper earthliness, they do weigh down the spirit of the man, and hurt the spiritual life. Begin, then, with prayer; scrupulously begin the day with prayer. Start upon your course with that supplication, which never can have its due place but at the beginning of the course, 'Vouchsafe, O Lord, to keep us this day without sin!' 'Begun, continued, and ended in Thee,'—this is the stamp of a godly character on every work. This is the phylactery of our existence. It must occupy the borders of our being. It must enclose the day. But observe; the rule is precise and comprehensive. 'Begun' is its first word. That day offers the best hope of being continued and ended in God, which was

begun in Him.” (Rev. C. P. Eden’s Sermon on *Early Prayer*, 8vo. Oxford, 1840. p. 24.)

Note [Z.] p. 81.

It is particularly noticed of the celebrated Boerhaave that “as soon as he rose in the morning, it was, throughout his whole life, his daily practice to retire for an hour to private prayer and meditation. This, he often told his friends, gave him spirit and vigour in the business of the day, and this he therefore commended as the best rule of life; for nothing, he knew, could support the soul in all distresses but a confidence in the Supreme Being, nor can a steady and rational magnanimity flow from any other source than a consciousness of the divine favour.” (Johnson’s *Life of Boerhaave*.)

And to shew that this practice is quite possible to be followed by the Medical Student, even under unusual difficulties and temptations, let me quote the following passage from Pearson’s *Life of Hey*, p. 4. 1st. Ed. :—

“During the time of his apprenticeship with Mr. Dawson, he never omitted the duty of private prayer, on rising in the morning and retiring at night. This custom exposed him to the scoffs and ridicule of his fellow-Apprentice, who would introduce the servant boy into their bed-room to

join with him in his mockery of this religious service; but William Hey was not to be intimidated into a dereliction of his pious habits by the impulse of shame, or the dread of contempt. He persevered steadily in his duty; and his firmness soon induced these inconsiderate young persons to desist from their improper behaviour towards him."

Note [AA]. p. 81.

If we put the word "religion" instead of "philosophy" in the following extract from Epictetus, (*Enchir.* c. 22.) how exactly will the whole passage apply to the young Christian:—

Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς ἐρούντων ὅτι "Ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε" καὶ, "Πόθεν ἡμῖν αὕτη ἡ ὀφρὺς;" Σὺ δὲ ὀφρὺν μὲν μὴ σχῆς, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν μέμνησό τε διότι, ἐὰν μὲν ἐμμείνης τοῖς αὐτοῖς, οἱ καταγελῶντές σου τὸ πρότερον, οὗτοί σε ὕστερον θαυμάσονται· ἐὰν δὲ ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

Note [BB.] p. 81.

The desolate condition of the young Medical Student in London as regards comfort, and at the same time the almost total absence of restraint and

discipline, is thus described by the Rev. J. H. North in his *Letter to Sir B. C. Brodie, Bart., on the Application of the Collegiate System to the Medical Schools of the Metropolis*, 8vo. 1841. p. 5, &c. :—

“The life of a Medical Student may perhaps be well described by the word ‘desultory.’ Supposing him to have left home, (probably in some remote part of the country,) and to have come to London solely for the purpose of professional study, not having any relatives or near connexions in the Metropolis, we can hardly conceive any one in a position less comfortable, or more exposed to temptation. With few exceptions, the age at which he comes to London is, I believe, nearly the same as that of a Freshman going up to one of our Universities. But what a striking difference there is in the provision made for the comfort and discipline of the young Student in the two cases! I will briefly exhibit the contrast.

“As soon as a man goes up to Cambridge, (I speak of Cambridge as having more certain knowledge of the system there pursued,) he is required to present himself before his Tutor, whose authority over his Pupil extends not only to his studies, but to the regulation of his hours, and nearly all the matters affecting his domestic arrangements. It is upon the point of comfort that I am

particularly speaking now. Rooms are provided either within the walls of the College, or in some house licensed for the purpose by the University, the proprietor of which is strictly answerable for his conformity to the regulations which the College issues. Dinner is provided in the Hall, at which the presence of the Under-graduates is not only expected, but enforced; and for the other meals, 'commons' are dispensed in stated quantities, and at fixed prices. The bills for necessary articles incurred with the tradesmen of the town pass through the hands of the Tutor, who, at the request of parents or guardians, may thus have a vigilant eye upon the expenses of those committed to his care. The rules respecting rooms, commons, furniture, and other matters of this kind, are sufficient to ensure the comfort of all who are disposed to avail themselves of the help which is thus afforded them. That these rules may be evaded, that in some particular instances they fail of producing all the comfort expected, these exceptions, and such as these, do not constitute any argument against the system. My assertion is this, that, for a young man going up to the University, circumstances are created favourable to his comfort.

"The Medical Student has none of these advantages. There is no officer connected with the

Hospital at which the Pupil is entered, whose province it is to guide him in the selection of his apartments; there are no limits within which his choice is confined; there is no warrant for the respectability of the persons at whose house he may take up his abode; there is no provision made for the regularity of his meals, nor for any of those arrangements upon which his comfort depends. He has to settle and arrange for himself all those household affairs, which present no slight difficulty to those who are far older and more experienced than himself. He is alone; and solitude in London is of all things the most desolate. In these circumstances, he applies for guidance to those who, not unfrequently, are least able to render him effectual aid; he is at least as likely to fall into bad hands as into good. It may be, a notice stuck up in the hall of the Hospital catches his eye, and he takes refuge from his perplexity in the first lodging-house that presents itself; and in this situation, unfriendly to his moral character, unfavourable to study, not admitting any superintendence, and destitute of all domestic comfort, he passes the first months, perhaps, which in the whole of his life have not been spent in the society of his family or friends.

“ If from this view of the condition of the Medical Students we turn to a somewhat different one ;



if, from speaking of their comfort, we come now to speak of their discipline, the case becomes far stronger, and one which yet more powerfully calls for some improvement. I will again recur to the situation of Under-graduates in support of this part of my argument. To speak briefly, the means insisted upon to secure regularity of conduct are these : daily attendance at Chapel, again at lectures, a third time at Hall ; and lastly, the system of ' gates,' by which a return of every Under-graduate who is out after ten o'clock at night is daily made to the Tutor or Dean. The punishments for offences against these laws consist of impositions and deprivation of liberty for periods varying in length, and eventually loss of Terms and consequent postponement of the Degree. I am not aware that the discipline of our Universities has ever been considered too severe ; nor do the Tutors and Deans find that they have too much power for the purpose of maintaining due attention to the necessary points of correct behaviour.

“Yet of all these restraints—these wholesome and necessary restraints—the life of a Medical Student is wholly devoid. There is, indeed, some attendance required on Lectures, some in the wards of the Hospital ; but, with this exception, the Pupil is entirely his own master ; that is, in all matters relating to his hours, his expenses, his companions,

his religious and moral habits, he is utterly without a check ; and in all the heat and inexperience of youth, he finds all London before him for the uncontrolled gratification of his favourite desires, whatever they may chance to be.

“ As contrasted with the member of the University, he is in a larger town, in a far more mixed society, (for, with few exceptions, Gownsmen do not associate with the inhabitants of the town,) less liable to observation, (for the Academic dress constitutes a mark of distinction and recognition,) exposed to greater risks in every way ; while all the restraints which exist in the one case are wanting in the other.

“ To this we may add that the course of previous education has already prepared the School-boy for the ways of the University ; already has the School afforded him a miniature (and in some instances far more than a miniature,) picture of the University, so that the transition in the case of one leaving a Public School is very slight. In which respect the Medical Student is very differently placed. Take, for example, the case of one who has been removed from school at the age of fourteen or fifteen, for the purpose of being apprenticed to a Practitioner in the country ; (and this is, I believe, a very general course ;) what superintendence has been exercised here ? what pains

can have been bestowed upon the moral culture, or the formation of the principles and habits of a youth thus situated, by a master whose unavoidable absence from home extends frequently to the whole of the day, and whose intercourse with his Apprentice is thus necessarily confined within the limits of mere professional commands on the one side, and obedience on the other? Yet, with no other preparation than this, it is that perhaps the majority of Students are sent to encounter the difficulties and temptations of a London life :—a preparation, surely, which by its incompleteness suggests how essential to the welfare of this class some friendly direction, some mild system of control, must be.”

Note [CC.] p. 82.

The following observations, though addressed originally to the boys at a Public School, are in many respects equally applicable to the generality of Medical Students :—

“ When a boy first comes from home, full of the natural desire of doing his duty, of improving himself, and getting on well, he is presently beset by the ridicule of all the worthless and foolish boys around him, who want to sink him to their own level. How completely true is it, that his

‘foes are they of his own household<sup>e</sup>;’—that is, they who are most immediately about him, those of his own age, and his own place in the school. They become his idol; before their most foolish, most low, and most wicked voices, he gives up his affections, his understanding, and his conscience; from this mass of ignorance, and falsehood, and selfishness, he looks for the guide of his opinions and his conduct. The strong language of scorn, with which the Prophet describes the idolatry of old, may well be applied to this no less foolish and no less wicked idolatry of our own days. ‘He burneth part thereof in the fire, with part thereof he eateth flesh, and the residue thereof he maketh a god, even his graven image. A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?*’ So it may be said of you: you know what the idol is that you worship; you know how ignorant, how selfish, how unkind, often how false and how mean, are those boys whose ridicule you fear, and whose applause you covet. You know that, in sickness or in affliction, they are not the persons to whom you would go for comfort; you know, if you were to commit any offence against their notions of right and wrong, how little allowance they would make for you, how little com-

\* St. Matt. x. 36.

† Isaiah xlv. 16, 17, 20.

passion they would shew for your distress. And yet, for the sake of the good opinion of persons such as these, or in order to avoid their ridicule, you would struggle to overcome your own best affections, you would harden your conscience, distress and displease your dearest earthly friends, and grieve the Spirit of God, Who calls you to a better mind. You are bound by this fatal chain; a deceived heart hath turned you aside, so that you cannot deliver your souls, nor say, 'Is there not a lie in my right hand? Am I not sacrificing my happiness in earth and heaven to a lying Spirit, which calls evil good, and good evil; which puts bitter for sweet, and sweet for bitter?'" (Arnold's *Sermons Preached at Rugby*, Sermon xv. p. 164, &c.)

Note [DD.] p. 83.

I cannot resist the pleasure of transcribing from Pearson's *Life of Hey*, (p. 11, 12.) the following picture of his life while a Medical Student in London:—

"While Mr. Hey was pursuing his studies with indefatigable industry, he was never influenced by his avidity of information, nor the less rational allurements presented by the Metropolis, to deviate from his sense of the duty he owed to the Supreme Being, nor to violate the moral obligations of Christianity. The gentle persuasions, or the

scoffs and ridicule of his fellow-Students, were equally resisted by his unbending mind. He was kind, friendly, and obliging, in every thing that had utility for its object; but against the seductions of vice he was firm and inflexible. The youthful companions of his studies would treat his seriousness with mockery, and sneer at the correctness of his conduct; yet they were constrained to allow the soundness of his understanding, and his superior attainments in professional knowledge. They frequently applied to him in matters of difficulty, and ever found him as cheerfully ready, as he was able, to assist them in their enquiries, and to further and encourage them in their several pursuits. If he exhibited an unusual example of steady industry, he was not less a pattern of sobriety of deportment, strict regularity of morals, and zeal in the cultivation of every good and virtuous habit. As Mr. Hey was actuated by a strong sense of the duty he owed to God and to his fellow-creatures, to employ his time faithfully, he had likewise a fear lest he might give occasion to reproach on his religious profession, if he could be justly charged with idleness or ignorance. Hence he determined that none of his fellow-Students should surpass him in those departments of knowledge which it was his more immediate concern at this time to cultivate."

Note [EE.] p. 83.

When will the time come when every Medical Student can join with Hey in the following reflections?—

“ On leaving London, he reflected with emotions of gratitude on the goodness of God, which had been manifested to him during his stay in that city. He had been preserved from falling by the various temptations to which his situation had necessarily exposed him; his health had suffered no interruption by his constant and intense application to study; nor had his religious principles been impaired by the conversation or example of his fellow-Students; and although he had been frequently obliged to pass through streets inhabited by the most depraved characters in the Metropolis, at all hours of the night, yet he never experienced any molestation. Hence he was induced to express himself in the words of the royal Psalmist, ‘*he hath shewed me marvellous great kindness in a strong city*.’” (Pearson’s *Life of Hey*, p. 16.)

Note [FF.] p. 83.

Perhaps what follows is even more applicable to the Medical Student in London than to the younger Members of one of our Universities:—

† Ps. xxxi. 23.

“ Now all this applies to human nature and its wants. It applies to mankind. But yet there are differences among men. All are not alike in their circumstances, in their spiritual danger, and spiritual wants. And if there is a gradation of dangers, if the need of circumspection and of an assiduous recurrence to Divine help, seems more strikingly to belong to one condition than to another, what place in this scale shall we assign to the condition of a young man, brought away from home, with all its dear and precious influences, and set down suddenly in a new world like this ? set down among those who are his equals in age, who will value him more, probably, by his pleasant companionship, than by his Christian strength ; who will run with him gladly in the search for amusement, but who will do little (how little full often ! ) to help him forward in the way that leadeth unto life. In such an atmosphere, ‘ wherewithal shall a young man cleanse his way <sup>b</sup> ? ’ in a place where sin may go on so long unexposed and unsuspected, may have gained so much ground upon its victim, may have so frightfully sapped the sources of his virtue and his happiness, so separated between him and his God, before any one faithful friend could know it, and admonish him in secret, and snatch him back. How many a tale of evil and sorrow, of misery

<sup>b</sup> Ps. cxix. 9.



and degradation to a family hath begun in this place! how many a youth hath learned here the lessons of sin, which at home, under a father's eye and a mother's, where brothers and sisters were his companions, he would not have learned! How precious then, how more than precious here, are the secret means of grace, how precious the hour of access unto the throne of God! If prayer, if constant and recurring prayer, stationed along our life to sentinel its every stage; if this, I say, is to every man the secret of his strength, the only secret, so that to intermit his prayer is in so far to intermit his spiritual life; if constant communion with God is to *every* man his only hope, what is it to those who now hear me, to the young sojourners in this place?" (Rev. C. P. Eden's Sermon on *Early Prayer*, p. 22.)

Note [GG.] p. 84.

Let me again quote Hey's example while a Student (p. 16.):—

"The Sabbath-day was strictly and entirely devoted to the service of Almighty God. He never went to the Dissecting Room, nor would he accept any invitation to visit on that day, that he might not be tempted to deviate from his customary practice of attending Divine Worship three times ;

nor disturb his serious frame of mind by the interruption of unprofitable conversation, or the intrusion of worldly concerns. He has been often heard to say that his Sabbaths were the happiest of his days, during his residence in London, and that the complete suspending of all his secular pursuits prepared him to resume his studies with renewed ardour and alacrity."

Note [HH.] p. 86.

"Another way of mixing with our brethren, in a manner most especially pleasing to Christ and useful to ourselves, is by holding frequent intercourse with the poor. Perhaps, to young men of the richer classes, there is nothing which makes their frequent residence in large towns so mischievous to them, as the difficulties which they find in the way of this intercourse. In the country, many a young man knows *something*, at least, of his poorer neighbours; but in towns, the numbers of the poor, and the absence of any special connexion between him and any of them in particular, hinder him, too often, from knowing any thing of them at all: an evil as much to be regretted on the one side, as the other; and which is quite as mischievous to the minds and tempers of the rich, as it is to the bodily condition of the poor. I can imagine hardly any thing more

useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with high distinction either actually obtained or close in prospect, than to take him—or much better that he should go of himself—to the abodes of poverty, and sickness, and old age. Every thing there is a lesson; in every thing Christ speaks, and the Spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to all the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty room, and, too often, scanty fuel, scanty clothing, and scanty food. Instead of the quiet and neatness of his own chamber, he finds, very often, a noise and a confusion which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds, perhaps, only a Prayer-book and a Bible. Then let him see,—and it is no fancied picture, for he will see it often, if he looks for it,—how Christ is to them that serve Him, wisdom, at once, and sanctification, and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms,—amidst noise and disorder, and, sometimes, want of cleanliness also,—he will see old age, and sickness, and labour, borne, not only with patience, but with thankfulness, through the aid of that Bible, and the

grace of that Holy Spirit, Who is its Author. He will find that while *his* language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that *they*, in their turn, have a language and feelings to which he is no less a stranger. And he may think too,—and, if he does, he may for ever bless the hour that took him there,—that, in fifty years or less, *his* studies and all concerned with them will have perished for ever, whilst *their* language and *their* feelings, only perfected in the putting off their mortal bodies, will be those of all glorified and all wise spirits, in the presence of God and of Christ.” (Arnold’s *Sermons Preached at Rugby*, Sermon. xxiii. p. 271 &c.)

Note [II.] p. 86.

“Ceux qui se sont promenez en un beau jardin n’en sortent pas volontiers sans prendre en leur main quatre ou cinq fleurs pour les odorier et tenir le long de la journée ; ainsi, nostre esprit ayant discouru sur quelque mystere par la meditation, nous devons choisir un ou deux ou trois poincts, que nous aurons trouvez plus à nostre goust et plus propres à nostre advancement, pour nous en ressouvenir le reste de la journée, et les odorier spirituellement.” (St. François de Sales, *Introd. à la Vie Dévote*, pt. ii. ch. 7.)

“Prayer, good Philotheus, is the very life of a

Christian, and therefore we are so frequently commanded to pray without ceasing: not that we should be always on our knees, but that we should accustom ourselves to frequent thoughts of God, that, wheresoever we are, He sees us. And when we think on God, we should have always an ejaculation ready to offer to Him; and by this means we may pray, not only seven times a day with David<sup>i</sup>, but all the day long.

“In your reading holy Scripture, especially in the Psalms, you may easily gather those short sentences which most affect you, for they are most proper for this use; and when you have learned them without book, say one of them now and then as they occur to your mind, or occasion requires, or devotion prompts you. . . . . Now to give you some instances of ejaculatory prayer, take these following:—

*At going out.*

‘LORD, bless my going out, and my coming in, from this time forth for evermore<sup>k</sup>.’

*After a Sin committed.*

‘LORD, be merciful to me, miserable sinner; and for the merits of my Saviour, lay not this sin to my charge.’

<sup>i</sup> Ps. cxix. 164.

<sup>k</sup> Ps. cxxi. 8.

*After any Blessing, or Deliverance.*

‘Glory be to Thee, O Lord, for this blessing,  
(or, *this deliverance.*)

‘Praise the Lord, O my soul; and all that is  
within me, praise His holy name<sup>1</sup>.’

*At giving Alms.*

‘O LORD, Who didst not despise the widow’s  
mite<sup>m</sup>, accept of this little I now give to relieve  
one of Thy poor members.’

*After having done any good.*

‘Not unto me, O Lord, not unto me, but unto  
Thy name, be the praise<sup>n</sup>.’

*In Temptation.*

‘LORD, succour me with Thy grace, that I may  
overcome this temptation.’” (Bp. Ken’s *Manual of  
Prayers for Winchester Scholars*, pp. 37, Ed. 1748.)

Note [JJ.] p. 86.

“Et si cet exercice n’est point mal-aisé, car il  
se peut entrelacer en toutes nos affaires et occupa-  
tions, sans aucunement les incommoder; d’autant  
que, soit en la retraicte spirituelle, soit en ces  
eslancemens interieurs, on ne faict que des petits  
et courts divertissemens, qui n’empeschent nulle-

<sup>1</sup> Ps. ciii. 1.

<sup>m</sup> St. Mark xii. 42.

<sup>n</sup> Ps. cxv. 1.

ment, ains servent de beaucoup à la poursuite de ce que nous faisons. Le pelerin qui prend un peu de vin pour rejouir son cœur et rafraîchir sa bouche, bien qu'il s'arreste un peu, pour cela ne rompt pourtant pas son voyage, ains prend de la force, pour le plus vistement et aisement parachever, ne s'arrestant que pour mieux aller." (St. François de Sales, *Introd. à la Vie Dévote*, Pt. ii. ch. 13.)

Note [KK.] p. 86.

Let me once more quote Mr. Eden's Sermon on *Early Prayer* (p. 29.) :—

"I would allude, first, to the remarkable power which Prayer has, to infuse an energy, to breathe a life into all the ensuing employments of the day. It will enable us to realize the import of that short but comprehensive expression, 'serving the Lord'; to work as under His eye, and conscious of His observation. And what the power and value is of this consciousness; how cheering it is, how sustaining to the spirit through the sultry toils of life, 'the burden and heat of the day'; through laborious efforts repeated in the face of disappointment, of trying discouragements from without and from within; vexations, offences, neglects, or calumnies, difficulties and hindrances; oppressive

\* Rom. xii. 11.

† St. Matt. xx. 12.

sense of fatigue; of failure also, and that in our very best undertakings; consciousness of making so little way in the work which God hath given us to do, so little way in the warfare we have to wage with ourselves, so much of life gone by, so little of life's work done: under all these things weighing down the spirit, not now and then, but continually; not one day in the week, but seven; very precious, surely, is any consolation which can survive through these oppressing forces; very precious is the thought that we are not deserted, are not alone; that we are *under the eye of God*; that our work with all its trials, that very work with its circumstances, and no other, is *the* work which He hath given us to do, and by our performance of which He is even now judging of us, and noting the judgment down. Very enlivening is it to look up and to remember that He beholds us; to remember the morning communion we held with Him, to feel still that Hand which touched our head with blessing, and bid us go cheerfully on our way, for 'lo! I am with thee<sup>a</sup>;' to feel it still upon us, its touch giving life to our limbs, and urging us to press ever onward that we may keep up with its invigorating impulse. This is the life of Prayer. This is what the Apostle spoke of, to 'pray without ceasing<sup>r</sup>.' This makes the day to

<sup>a</sup> St. Matt. xxviii. 20.<sup>r</sup> 1 Thess. v. 17.



be one continued prayer, when it is one continual conscious realizing of the covenant which began the day ; just as the sunshine which lies between morning and evening is but a making good the morning's promise, a perpetuity of that first beam which darted over the horizon, and gave promise of a continued light. To know these things in their power, to live *this* life, the life of Prayer ; to begin the day with 'renewing our strength,' 'waiting on the Lord', and renewing with Him our covenant, ere the works of the day and the trials of the day begin ; in this strength and in this spirit to 'go forth to our work and to our labour until the evening' ; then, when the hour of quiet is come, to look back, to review the day, and to see in its history the fulfilment of the morning's promise ; to see that God hath been with us, shielding us in the way, and guiding our steps ; to *see* this perhaps in some slight degree, to get some glimpses of it ; and then for the rest, to more than see, to *believe* that it has been so ; to enjoy that conviction so incomparably more precious than the evidence of sight, that which belongs to the obedient children, and to none other, to throw ourselves upon His unchanging goodness, to *believe* that He hath been about our path, near us, and in us ; that in the myriads of

• Is. xl. 31.

• Ps. civ. 23.

things which we could not see, His promise hath been made good; that all things have been working together for good to us; that evil, which was on its way to us, hath been bidden to glance aside, that good hath been brought to our door by means beyond our conceiving, by a machinery too complex to be sustained, were it not for the living Spirit that is in the wheels<sup>u</sup>: to *believe* all this, is itself a beatitude; to believe, is to enjoy; to believe, is to see the Invisible; it is to take our place in the invisible world, to hold true citizenship with saints and angels."

Note [LL.] p. 87.

"We must remember that the life of every man *may* be so ordered (and indeed *must*,) that it may be a perpetual serving God: the greatest trouble, and most busy trade, and worldly incumbrances, when they are necessary, or charitable, or profitable in order to any of those ends which we are bound to serve, whether public or private, being a doing of God's work. For God provides the good things of the world to serve the needs of nature, by the labours of the ploughman, the skill and pains of the artizan, and the dangers and traffic of the merchant. These men are in their callings the ministers of the divine Providence, and the

<sup>u</sup> Ezek. i. 20.

stewards of the creation, and servants of a great family of God, *the world*, in the employment of procuring necessities for food and clothing, ornament and physic. In proportions, also, a king and a priest and a prophet, a judge and an advocate, doing the works of their employment according to their proper rules, are doing the work of God, because they serve those necessities, which God hath made, and yet made no provisions for them but by their ministry. So that no man can complain that his calling takes him off from religion: his calling itself, and his very worldly employment in honest trades and offices, is a serving of God, and, if it be moderately pursued and according to the rules of Christian prudence, will leave void spaces enough for prayers and retirements of a more spiritual religion." (Bp. Taylor's *Holy Living*, ch. i. § i.)

Note [MM.] p. 88.

"Bedenke immer, wer du bist und was du sollst. Du bist von Gott gesetzt zum Priester der heiligen Flamme des Lebens, und zum Verwalter und Aus-spender Seiner höchsten Gaben, Gesundheit und Leben, und der geheimen Kräfte, die Er in die Natur gelegt hat zum Wohle der Menschheit. Ein hohes, heiliges Geschäft! Verwalte es rein, nicht zu deinem Vortheil, noch zu deinem Ruhme, sondern zur Ehre Gottes und zum Heil deines Nächsten. Dereinst wirst du Rechen-

schaft davon geben müssen." (Hufeland, *Enchir. Med.* f. 80.)

Note [NN.] p. 98.

"Now was I called to public disputations often, and with no ill success; for never durst I appear in any of those exercises of scholarship, till I had from my knees looked up to heaven for a blessing, and renewed my actual dependance upon that Divine Hand." (*Observations on some Specialities of Divine Providence in the Life of Joseph Hall, Bishop of Norwich*, p. 7. Ed. Lond. 1824.)

Note [OO.] p. 99.

"Certe, adveniente Die Judicii, non quaeretur a nobis quid legerimus, sed quid fecerimus, nec quam bene dixerimus, sed quam religiose vixerimus." (*De Imit. Christi*, i. 3. § 5.)

"Glaubst du, daß du dereinst vor dem Throne der ewigen Wahrheit gefragt werden wirst, 'Nach welchem System hast du gehandelt? Bist du ihm konsequent treu geblieben, und hast es zu Ehren gebracht?' Sondern, 'Ich habe dich zum Haushalter gesetzt über die wunderbaren Kräfte, die Ich in die Natur und ihre Produkte legte zum Heil der Menschen. Wie hast du sie aufgespendet? Zum Wohl der Menschen, mit Dank und Anbetung? oder zur Ehre deines Namens, mit Selbstsucht und Eigennutz? War es dir bei

deinem Forschen und Handeln rein um Wahrheit, um das Wohl deines Bruders zu thun, oder um beineignes?" (Hufeland, *Enchir. Med.* f. 82.)

Note [PP.] p. 105.

Καί μοι δοκεῖ πρὸς Ἱπποκράτους εὐθέως ἐν ἀρχῇ τῶν Ἀφορισμῶν εἰρῆσθαι, "Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρά," χάριν τοῦ μὴ καταναλίσκειν τοὺς χρόνους εἰς ἄχρηστα, σπεύδειν δὲ ὥς οἶόν τε τὴν ἐπιτομωτάτην ἵεναι δι' αὐτῶν τῶν χρησιμωτάτων τῆς τέχνης. (Galen, *De Simplic. Medicam. Temper. ac Facult.* vi. prooem. t. xi. p. 793.)

Note [QQ.] p. 105.

On this point let me quote the words of the late Dr. Arnold (*Serm. preached at Rugby*, Serm. xxiii. p. 265.) :—"What was accounted great learning some years ago, is no longer reckoned such ; what was in the days of our fathers only an ordinary and excusable ignorance, is esteemed as something disgraceful now. In these things, as in all others, never was competition so active,—never were such great exertions needed to obtain success. Those who are in the world know this already ; and if there are any of you who do not know it, it is fit that you should be made aware of it. Every profession, every institution in the country, will be strung up to a higher tone ; examinations will be

more common and more searching; the qualifications for every public, and profitable, or honourable office, will be raised more and more. All this *will be*, certainly, and no human power can stop it; and I think, also, that it *ought* to be."

Note RR. p. 106.

"Whatever be our worldly work, let this be still our object, to labour for eternal life; so to work, as to be serving God, through Jesus Christ. The very same thing, done with one view, may tend towards heaven, which, done on another principle, ends in hell. The same day's work wrought, the same alms given, the same pain endured, if endured, if given, if wrought, for the sake of Christ our Saviour, will turn to our endless profit; which, if it be done for our own credit's sake with the world, or out of any mere worldly motive whatever, can yield only 'the meat which perisheth'." (Rev. Charles Girdlestone's *New Testament*, vol. i. p. 593.)

Note [SS.] p. 107.

"The extent and variety of our knowledge, the command of things new and old, of things sacred and things profane, does, indeed, instruct us with tenfold power for the service of the kingdom of

† St. John vi. 27.

God. But if acquired without that knowledge and love of God which can make it minister to His service, then, indeed, it does any thing but instruct us to the kingdom of Heaven. The exercise of our understanding, if made in such a case our principal employment, is one of the surest and speediest poisons to our souls; there is no evil spirit who may not find room for himself easily in that heart which is occupied only by the gay and yet dead furniture of intellectual knowledge." (Arnold's *Sermons Preached at Rugby*, Sermon. xx. p. 232.)

Note [TT.] p. 107.

"Ich schrieb im Anfange meiner Praxis folgende Worte in mein Tagebuch:—

'Der Menschen Leiden zu verfüßen,  
Das höchste Glück ganz zu genießen,  
Ein Helfer, Tröster hier zu sein,  
Dies, Gott, laß mich bei allen sorgen,  
Bei Tageslast, an jedem trüben Morgen  
Gerührt empfinden, ganz mich weih'n  
Zu trösten, helfen, zu erfreu'n.'"

(Guseland, *Enchir. Med.* f. 83.)

DEO GLORIA.

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